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Chinese Christian education

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Chinese Christian Education

A REPORT OF A CONFERENCE
HELD IN NEW YORK CITY,
APRIL 6th, 1925

Conference on Christian Education in China, New York, 1925

Under the Joint Auspices of the
INTERNATIONAL MISSIONARY COUNCIL
and the
FOREIGN MISSIONS CONFERENCE OF
NORTH AMERICA

25 MADISON AVENUE
NEW YORK
1925

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Foreign Missions Conference of North America

INTRODUCTORY NOTE

The following pages contain the report of the Conference on Christian Education in China held in New York City on April 6, 1925. The Conference adopted no resolutions, for its purpose was to secure information regarding the facts of the present situation in China and by free discussion to discover the meaning of the facts in their bearing upon the development of Christian education in China. In order that this information and the interpretation thereof may become more widely known, the Conference voted that a narrative of its discussions should be printed.

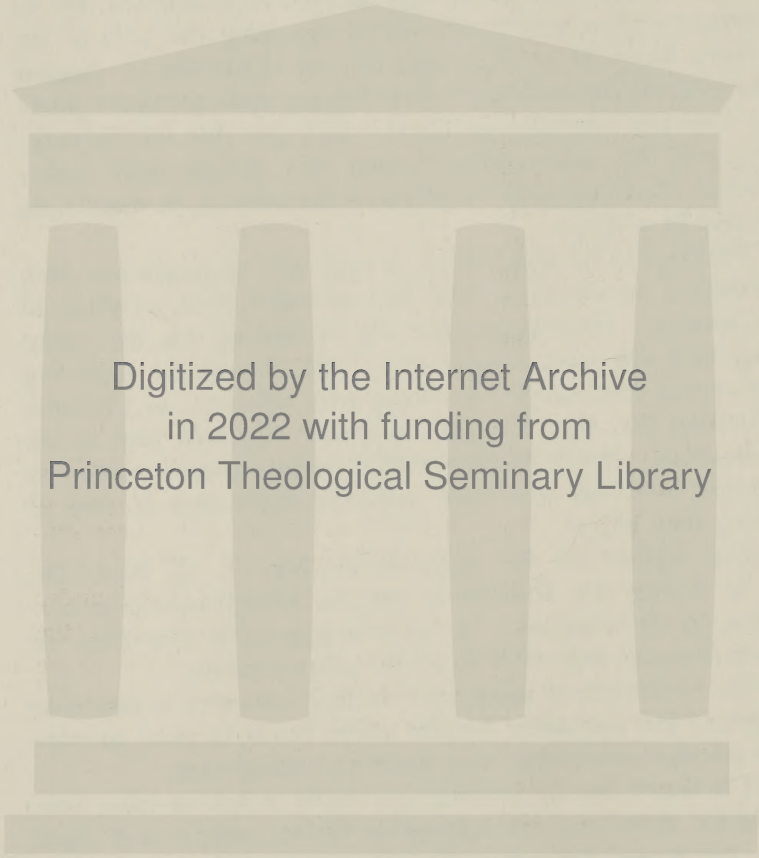
Previous to the Conference, a collection of papers had been circulated among those who had indicated their intention to be present. These papers are also printed so that the reader may have the same amount of common knowledge regarding the recent developments in China with reference to Christian education that was possessed by those who took part in the discussions. It will be noted that these papers were written by persons in China who have first-hand knowledge of that of which they write.

The reports of the speeches by Mr. T. Z. Koo, Dr. E. D. Burton, Dr. Rawlinson, and Dr. Russell have been corrected by these speakers. It has been impossible to arrange for such corrected reports from all the other speakers.

The limitations of space have made it necessary to condense much of the discussion, but the effort has been made to state the principal points that were made by each speaker.

It is hoped that by printing this report it will be more possible for those who are responsible for the policies and plans for the larger and more fruitful development of Christian Education in China to give thoughtful attention to the demands of the present situation in China. In that way the Conference will accomplish its real purpose in that, while it could not of itself initiate any action, it will have aided those who are in responsible positions to act promptly, sympathetically and intelligently.

A. L. WARNSHUIS.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STATEMENTS DISTRIBUTED IN PREPARATION FOR THE CONFERENCE

"Christian Education under Fire"

(The following extracts are from Editorial Notes in the January, 1925, number of the "Educational Review" published by the China Christian Educational Association.)

At the present time Christian education in China is facing the most serious and widespread criticism in its history. From many parts of the country come reports of meetings held to protest against the Christian religion and the schools and colleges which it supports. * * * * Back of it there appears to be, however, a very definite purpose and organization on the part of certain of the more radical of the young intellectuals of China. * * * * We should not fail to study the criticisms that are leveled at us in order to discover what lessons we may learn from them.

1. As a Denationalizing Force

Among the charges brought against the Christian school the most common is that it is a foreignizing institution, tending to weaken the patriotism of the students and to make them subservient to the sinister designs of foreign nations. * * * * The charge of using them as a "colonizing agency" is founded upon either ignorance or wilful misrepresentation. At the same time, we shall do well to restudy the situation and to see what more can be done to develop in our students an enlightened and unselfish interest in the practical problems of Chinese society. * * * * Again, the charge is made that Christian schools minimize the teaching of the Chinese language and exalt the English language and so tend to denationalize their students.

2. As Imperialistic and Pacifist

Another criticism that is leveled against us is that the teaching of Christianity is "imperialistic" and "capitalistic." The criticism, if sincere, is due to a confusion between the principles of the Christian religion and certain practices of the so-called Christian nations. * * * * It is inconsistent that at the same time Christianity is being charged with being "pacifist," a force which tends to weaken a proper patriotic spirit and so

expose China to the attacks, open or insidious, of her enemies. The facts point in quite the opposite direction. Christians are earnest patriots, even though their sympathies are wider than the bounds of their own country.

3. As Setting Up a Rival System

One of the most common criticisms at the present time is based upon a misunderstanding of the report of the China Educational Commission. The fact is, however, that the Educational Commission, in what it says with reference to a system of Christian education, had reference not to the Christian schools *vis-a-vis* the government system, but to the Christian schools in their relationship one to the other. * * * * It was to enable the Christian schools to make a better contribution to the education of the children of China that their coordination was urged as a prime essential to increased efficiency. * * * * In no uncertain terms, the Commission stated its conviction that the Christian schools should be a part of the national system.

4. As an Agency for Propagating Religion

It is increasingly evident that one of the main causes contributing to the present agitation is a desire to "put religion in its place," that is to say, to do away with it so far as possible. With the extremists, who hold this view, there can be, of course, no compromise. They believe that religion is a disintegrating force, both to the individual and the nation; we believe that it is the only force which ultimately unifies personality and enables a nation perfectly to realize itself. The *raison d'etre* of the Christian school in China is to provide for the children of the Christian community an education which makes adequate provision for the religious viewpoint in education, and which endeavors to prove the value of religion as an educative force. Any attempt to prevent Christian schools from continuing their religious work could be met only by firm insistence on the fact that it is for this that our schools have been founded, and that it would be better to close our institutions than in any way to agree to give up their religious character. * * * * It is inconceivable that the responsible leaders of China will consent to such action as would violate the principle of re-

ligious toleration, which has been accepted by the government. * * * * There are, however, a few sincere people, within as well as without the Christian community in China, who, while believing in the value of religion, question that it has a place in the schools of a nation. They point to France, with her secular system, and to the almost entirely secular instruction in the United States, and they ask whether China should not follow the example of those two republics of the west.

5. As Undemocratic

It is sometimes charged that it is undemocratic to allow any sections of a nation to send their children to other than the public schools. On the contrary, it is manifestly not in accordance with the spirit or practice of democracy to withhold from any group in a nation the right of giving their children a variant type of education, provided that it covers at least the minimum requirements of the public school system. * * * * Education always has to fight against a tendency toward a rigid adherence to standards and uniformity, a form of "intellectual Prussianism," which is fatal to progress and to the development of the highest type of nationality which includes variety in unity.

A Constructive "Apologetic" for Christian Education

What should be the attitude of Christian leaders in face of these criticisms? * * * * In the first place, as we have already stated, it is the part of wisdom not to be stampeded by the violence or extensiveness of these attacks. We have more to fear from timorousness or lack of understanding of the situation among ourselves than from any attack from without. * * * * We should see to it that our schools are free from the least suspicion of denationalizing or foreignizing tendencies. * * * * Careful statements should be prepared and widely disseminated throughout the country of the aims, methods and achievements of the Christian schools and colleges. * * * * We should endeavor to make the truly spiritual aspects of religion in our schools more vital and more controlling.

In the "Cheloo Weekly Bulletin" (Shantung Christian University) for December 13, 1924, in reply to the question, "What

will be the place of the Christian college and university in the time which is rapidly coming when China will be able to provide all the educational facilities needed by her people?" the answer is given:

> "It is plain that its justification will rest upon its ability to demonstrate some contribution which is absolutely unique and for which China herself, with her characteristic national tolerance, will find a place. This contribution will not be a matter of western science, nor even of the English language, for by that time these subjects will be amply cared for under the national educational system of the country. It will be solely in the realm of religion that the uniqueness of this contribution will appear. meated with a vital, throbbing message of Christianity, so that additional religious courses to a government curriculum, or of religious services, whether compulsory or voluntary. The whole content of the university course of instruction must be permeated with a vital, throbbing message of christianity, so that history becomes the faithful record of the pathway of God through the ages; so that natural science recaptures the old position accorded to it by the devout religious workers of the Middle Ages, who saw in every exact scientific principle the reflection of God's unerring ways and demand for truth; so that medical education, from the study of biological processes and anatomical structure up to the latest technique of medical and surgical treatment, becomes nothing less than a reverent investigation of the highest handiwork of God and a solemn discharging of a divine trust."

RESOLUTIONS REGARDING THE REGISTRATION OF SCHOOLS

Adopted by the Third Annual Meeting of the National Association for the Advancement of Education
Nanking, July 8, 1924

1. That the government be asked carefully to determine regulations for the registration of schools, to be observed by all schools in the nation.

2. That there be two classes of registration, A and B. All schools and institutions of similar character should without exception be registered under class B. Those schools that comply with the minimum government requirements as to curriculum, and which on inspection show nothing out of harmony with the form of government and national spirit of China, may be registered as class A.

3. That students in schools that are not registered in class A be denied the special privileges accorded to those in class A schools.

4. That all foreigners using schools as means of aggression, when this is proved by inspection, should be restrained by the government.

NOTE: The National Association for the Advancement of Education is a voluntary association of those who are interested in education. These resolutions, therefore, are recommendations to the Board of Education in Peking, and cannot come into effect until they have been formally adopted by the Board.

NATIONAL FEDERATION OF PROVINCIAL EDUCATIONAL ASSOCIATIONS ANNUAL MEETING, KAIFENG, OCT., 1924

RESOLUTION VII

The Control of Education in China That Has Been Maintained by Foreigners

1. Reasons for Action.

Many evil effects have resulted from the maintenance of education in China by foreigners. Four outstanding ones are to be noted.

1. Education is the most important function of the civil administration of a nation. Foreigners have come to China and freely established schools without having them registered or

examined by the Chinese authorities. This is an interference with the educational rights of the nation.

2. Each nation has its own policy for the education of its people. The racial characteristics and national ideals of foreigners are different from those of our country. For them to control our education causes many difficulties, and it is contrary to our own educational principles.

3. The educational work done by foreigners in China looks like charity, but it is really in effect a form of "colonization." Students who have received education from Japanese, British. Americans, French or Germans, will learn to love those nations and so will lose the spirit of national independence. This will injure the patriotic ideals of Chinese students.

4. If we investigate the content of their work we will find that most of the foreigners who are doing educational work in China usually have as their purpose either religious propaganda, or political aggression. Education is simply a supplementary matter to them. They organize the school systems and the curricula in their own way, without any attempt to come up to the standards that have been established by the nation.

II. Proposals.

For these reasons the control of education by foreigners should be immediately and strictly limited, as follows:

(1) All schools and other educational enterprise established by foreigners should be reported and registered with the government.

(2) The registration of schools established by foreigners should depend upon the fulfilment of conditions stated in the educational laws and regulations of both the central and local governments.

(3) All schools established by foreigners should be under the supervision and inspection of the local authorities.

(4) Teachers who are serving in the schools established by foreigners should have the qualifications described in the educational laws of China.

(5) Tuition fees charged by the schools established by foreigners should be in accordance with the regulations of the Peking Board of Education. These schools should not charge

higher tuition than other private schools in the same district or province.

(6) Students of schools which have not been registered with the government should not enjoy rights and privileges enjoyed by students of government schools.

(7) Schools which are not qualified to register with the government should be closed after a certain period.

(8) All celebrations and ceremonies in schools established by foreigners should conform to the regulations of the government.

(9) Foreigners must not use their schools or other educational enterprises to propagate religion.

(10) All schools and other educational enterprises conducted by foreigners should be transferred to Chinese control after a certain length of time.

(11) From the time of the announcement of these regulations foreigners should not be allowed to start any new educational enterprise.

RESOLUTION XXIII

No Religious Work Should be Allowed to be Done in the Schools

Various subjects of study have been incorporated in the school curricula with the purpose of training the student to have a strong personality and a democratic spirit. Recently many persons have utilized their schools for religious purposes, enforcing compulsory religious teaching and worship; thus the educational aims have been lost and many social troubles have been caused. For the benefit of society and the improvement of education schools should be required to have no religious teaching of any kind.

1. Preaching, religious teaching, and worship should not be permitted in the schools.

2. The educational authorities should look after this matter: if any registered schools have religious practices, they should either lose the privileges of registration or be required to close.

3. A school should treat all teachers and students alike.

(NOTE: This Federation of Provincial Educational Associations has previously greatly influenced the policies of the National Board of Education. It is uncertain, however, what action, if any, will be taken by that Board in this case, because these resolutions go beyond the ordinary province of the Department of Education. They are significant as they undoubtedly express the feeling of a large number of Chinese educators throughout the country.)

ANTI-CHRISTIAN MOVEMENT IN CHINA

By DR. HAROLD BALME
President Shantung Christian University

The Anti-Christian Movement, which is at present taking place in China, and which has been characterized by disturbances in various sections, presents a problem that must claim the attention of all interested in the missionary enterprise in that country. The actual form which the Movement is at present taking is not necessarily to be regarded as anything of a permanent nature, but the real importance of the Movement lies in the undercurrent of public opinion of which those sporadic outbursts are but the superficial eddies.

In preparation for the proposed Conference, I have been requested to draw up a statement with reference to the causes which have led up to this Movement, and its possible effect upon Mission policy. I am very glad to respond to that request, though I cannot claim that my observations of the situation are necessarily accurate or that the inferences which I have drawn from it will be justified by the course of events. I can merely offer these personal opinions as a contribution to the wider discussion which will take place.

I. CONTRIBUTING CAUSES

The underlying causes which have led up to the Anti-Christian Movement may be regarded from three standpoints:

1. The Growth of Political Feeling. During the past fourteen years since the Republic was established in China there has been a steady growth of political opinion in the country, and although the present political situation is in some senses more chaotic and more hopeless than it has appeared since the days of the Tsing dynasty, there are certain elements in the situation which are becoming increasingly clear year by year, and it is these factors which are probably affecting Chinese thought to an extent that we have hitherto failed to appreciate. They may be briefly summarized as follows:

(*a*) *A Decline of Prestige of the Western Powers.* The outbreak of the world war and all the events which led up to China's participation in the conflict, had a profound effect on her attitude toward Western nations, and the events which followed the Armistice, and in particular the terms of the

Treaty of Versailles, all contributed to the lowering of Western prestige in the minds of the educated classes. Prior to this, the victory of Japan in the Russian-Japanese war and the gradual decline in authority of some of the European nations, coupled with an increasing suspicion of the foreign policy of others, assisted in this change of attitude which has been so evident during the past two or three years. The very fact that the Western powers today are finding it increasingly difficult to assert their authority at Peking testifies to the change which has arisen in the situation.

(*b*) *The Growth of Nationalism.* Whilst on the one hand the political influence of the West has been declining in the Orient, there has been a marked growth of Nationalistic sentiment. This has been partly spontaneous, and partly a reflex of what has been taking place in India and Japan. Although still divided by a marked provincialism, China is increasingly beginning to think in national terms, and never more so than when she regards herself the object of attack or exploitation by one or the other of the Western powers.

(*c*) *Reflex Effect of a Weak Central Government.* It is a strange phenomenon, but the irritation of the Chinese people toward Western Governments has appeared to grow in proportion to the weakness of her own central government within the last four or five years. This is possibly to be accounted for by the unfortunate and often contemptuous attitude which is taken by Western nationals and which has been seen in the dictatorial articles of the English and American press in China; the actions taken by the various Chambers of Commerce (particularly at the time of the Lincheng affair); and the various references to China in Western lands. It is probably true of all of us that we are more ready to accept advice and criticism when our affairs are more or less prosperous than during a period when we are admittedly in an unsatisfactory condition, and unfortunately the tone in which such advice and criticism are offered to China often leaves very much to be desired.

(*d*) *The Influence of Communism.* It is difficult to say to what extent Soviet propaganda is spreading in China and still more difficult to say whether or not such propaganda is

actually subsidized from Russia, although there appears good reason to believe that this may be the case. It is, however, an undoubted fact that the influence of Communistic doctrine is spreading in China, and Dr. Sun Yat Sen and others have been on the friendliest terms with these propagandists. The particular line of attack which the various Communistic societies in China have developed is directed against the so-called imperialistic and capitalistic tendencies of the Christian movement. A large number of pamphlets and other forms of literature have been brought out by these societies, and are increasingly being used on the occasion of large Christian conferences and the like.

(*e*) *Education Regarded as the Sole Political Hope.* It is a very significant fact (and may possibly throw some light upon the selection of the mission schools and colleges as the main object of opposition) that within the last few years the student classes of China have more and more come to feel that the only hope of stabilizing the political situation of China lies in the wide-spread development of popular education, rather than in revolutionary methods or patriotic processions. The great impetus which has been given during the last two years to support the efforts for the establishment of night-schools, the teaching of the one thousand characters, etc., etc., is largely due to this cause. In this way political feeling has been linked with a new sense of responsibility for the spread of education and with a desire to use such education as a means for welding the whole country together and fitting it for its national tasks.

2. *Educational Development.* The past ten years have witnessed a remarkable progress in the educational development of China, and it is very encouraging to note that, whilst the country has been divided politically into a large number of different factions, the strongest unifying force in the land has been that of education. The conferences which have been held year by year have gathered together educators from every province in China, and political feelings have never been allowed to interfere with the matters under debate. In considering the bearing of these developments upon the spread of the Anti-Christian Movement, the following points must be remembered:

(*a*) *The Growth in the Number and Influence of Modern Trained Christian Educators.* But a few years ago it was probably true to say that the majority of educationists in China, whose training had been along modern Western lines, were connected in one way or another with Christian colleges and movements. That day has long since passed. Today some of the strongest educational institutions in the country are entirely unconnected with the missionary enterprise, and only a comparatively small minority of Chinese leading educationists are now to be found upon the staff of the missionary colleges and schools. The activities of the various educational societies of China are to be seen in the excellent conferences which they now organize, the text-books which they are increasingly beginning to publish, and the institutes, summer schools, etc., which are being developed.

(*b*) *The Sense of Potentiality on the Part of the Chinese Educationalists.* Dr. Paul Monroe, on the occasion of his visit to China last Autumn, stated that the two elements in the educational situation of China in which he noticed the greatest change since his visit of three years previously were: firstly, the growth of Anti-Christian sentiment on the part of educational leaders, and secondly, their new sense of potentiality. In spite of the fact that both government and private schools have been crippled for finances, and that the whole country has been unsettled, Dr. Monroe and other educational experts have all noted this growing sense of confidence on the part of the Chinese educators with reference to their ability to develop a sound educational system for their country. As soon as political conditions become quieter, and more adequate resources are available for educational development, there will probably be a marked and rapid development in government and private schools, wise preparations for which are already being made.

(*c*) *Suspicion of Motivation of Western Education in China.* However much we may deplore the fact, it is undeniable that Christian education, insofar as it is subsidized and staffed by the West, is under suspicion today in China. There are various causes which have led to this state of things: the policy of "peaceful penetration" on the part of Japan in connection with the development of schools, etc., in Manchuria;

the fact that before the World War the German government was proposing to subsidize German mission schools in China for the direct purpose of spreading German "kultur" and benefiting German trade; the action of the Associated British Chambers of Commerce in contributing a large sum of money toward British schools and hospitals; and the widespread apprehension as to the possible use that will be made of the released Boxer indemnity funds. These and similar events have all helped to produce an attitude of suspicion on the part of leading Chinese as to the true motives underlying such an investment of men and money in educational enterprises in China. This suspicion has manifested itself in a double line of attack upon mission schools, partly political and partly anti-religious.

3. Religious Situation. There are two factors in the religious situation in China which, although diametrically opposed, have a possible bearing on the development of the Anti-Christian Movement. The first of these is the growing sense of independence of the Chinese Christian church, many members of which are becoming more and more restive under the restraints of missionary organizations. There is a strong feeling on the part of many Chinese Christians today that both Mission Boards and Missions are regarding their trusteeship of funds in a way that is liable to cripple the development of a strong and healthy indigenous church in China. On the other hand, there is also an Anti-Religious Movement in China, which is at present directed far more against the Western character of the Christian enterprise than against Christianity as such. Both of these factors may have some influence on the development of this Movement.

II. MANIFESTATIONS OF THE MOVEMENT

On the surface, the chief form in which the Anti-Christian Movement is at present manifesting itself is that of incitement to disturbances in schools and colleges and in the effort to induce the central government to insist upon a large measure of control of all mission schools and colleges and the elimination of all forms of religious propaganda. Far more significant, however, is the attitude of the educated classes toward the spread of Christian education. This is not an attitude of actual hostility so much as a legitimate desire to see all forms

of education in the country conforming to a single system amenable to the government educational authorities. However we may interpret the actions which have been taken by the educational conferences, the fact remains that they represent a strong body of opinion which is challenging the right of mission schools to protect themselves behind special treaties obtained from China as the result of military defeat, and to regard themselves as being in consequence outside the ordinary laws of the land. It is probably only fair to say that these critics have failed to appreciate the efforts which have been made by many of these institutions to secure government recognition on condition of conformity with government regulations, nor the obstacles which have been put in their way by the authorities of the central Board of Education. We must, however, be prepared for some action in the near future which will challenge the preferential treatment which is at present given to mission schools and colleges in allowing them to operate without registration or without any regard to the educational requirements of the country.

III. ATTITUDE OF THE BOARDS OF MISSIONS

I would like to suggest the following points as worthy of special consideration in view of the situation above described:

1. The Mission Boards at the home base and those of us who are connected in this work in China need to exercise infinite patience and imagination during these next few years, as it is almost inevitable that difficulties will arise in this period of transition. It is perhaps well for us to remember that what has happened in China is only what most of us would ourselves do under the same circumstances, and that while the anti-foreign and anti-Christian elements are unfortunate and embarrassing, they are not necessarily a permanent feature in the Movement. The fact that China is demonstrating her ability and desire to work out her own educational problems with efficiency and good hope of success is one that gives satisfaction and encouragement to all interested in her progress, and although the immediate stage may be somewhat difficult, everything will depend on the patience and sympathy with which we act.

2. The orientation of our educational policy to the Chinese

viewpoint is an urgent question. Anything that we can do, as those responsible for missionary educational work, in the direction of securing larger powers of field administration, conformity with government regulations, and the appointment of an increasing number of Chinese members of the Boards of Management and Chinese administrative officers will be of infinite value at this time. A policy of drift or of waiting upon events would be most unfortunate.

3. Greater care than ever is needed in the selection of the particular type of missionaries who will be sent to China during the next decade. Apart from a vital Christian life and a keen sense of vocation there is nothing more important than a capacity to learn from other races and to regard the whole Christian enterprise in China from the point of view of the Chinese themselves.

4. Lastly, I would like to suggest that what we need to do today is not to call attention to our rights, whether those of the extra-territoriality or those inherent in our investment of missionary capital, but rather to make ourselves indispensable in China by the high educational standards which we set, the efficiency of our educational institutions and the strongly Christian character which we impart to our graduates. It is just in so far as these men and women are seen to be strong and public spirited lovers of their country, while at the same time possessors of earnest Christian character, that the presence of the mission school and college will be justified.

New York, March 5, 1925.

TENTATIVE FINDINGS OF THE CONFERENCE OF CHINESE ADMINISTRATORS IN CHRISTIAN COLLEGES AND UNIVERSITIES

Held in Shanghai, January 15-17, 1925

Preamble

We, the undersigned, called together by the Secretary of the Council of Higher Education of the China Christian Educational Association to consider the problems confronting Christian higher education today, after frankly facing the developments within Christian circles and in the nation at large, and also the situation that has arisen owing to the recent criticisms of Christian education, welcome this opportunity of re-

cording our conviction that Christian education in China can make its distinctive contribution only as it becomes "More Chinese, more efficient, and more Christian."

More Chinese

We rejoice in the beginnings that are being made in making Christian higher educational institutions in China not only places of interpreting that which is best in the Western civilization but also centers of China's own culture. To further this purpose it is important that emphasis should be laid upon training men and women to be worthy citizens of the Republic of China, with accurate knowledge and true appreciation of China's culture, and ability and skill to apply it to the needs of modern life.

For this reason and also because Christian higher education exists for providing China with Christian leadership, and because the responsibility for maintaining and promoting such education must ultimately rest with the Chinese, it would be wise to begin now to place more and more qualified Chinese in positions of administrative responsibility.

Furthermore, we deem it advisable that an increasing number of well-qualified Chinese from the alumni and from among the friends of Christian education should be added to the boards of control in China which are responsible for the determination of the policies of these institutions. We deem it advisable that the Chinese membership of these boards should be large enough to guarantee that the best Chinese judgment is secured.

More Efficient

We feel that it is necessary to place even more emphasis upon the teaching of Chinese in Christian colleges and universities. As very few of the college students have been adequately prepared along the line of Chinese studies in the middle schools, it would be wise for the Christian college curriculum to insist on, at least, certain minimum requirements in Chinese studies in the colleges. These should include:

1. Ability to write Chinese correctly.
2. Ability to express the content of a college education in Chinese.

3. Genuine appreciation of China's culture and literary heritage.

In order to meet these minimum requirements it is necessary to have adequate courses on the Chinese language, literature, history, and philosophy under competent Chinese instructors.

While our ultimate aim is to use Chinese as the medium of instruction, yet during this period of transition it is necessary for various reasons to give instruction in many subjects through the medium of English. We deem it advisable, save for exceptional cases, that:

1. The foreign instructors should use English as the medium of instruction.
2. That the Chinese instructors should use Chinese as the medium of instruction.
3. That in filling vacancies on the faculties, other things being equal, preference should be given to qualified Chinese who are skilled in using Chinese as the medium of instruction.
4. That in order to make possible the fullest cooperation between the Chinese and foreign members on the faculty, in the employment of teachers of the Department of Chinese, other things being equal, preference should be given to those who possess a working knowledge of English.

In order that Christian institutions may maintain their proper position at this time when academic standards are steadily rising, it is necessary that facilities should be provided and conditions made possible for the development of the members of the teaching staff in these institutions, both foreign and Chinese, toward the attainment of intellectual leadership.

More Christian

We wish to affirm our conviction of the supreme value of religion in developing character and our belief that here especially a Christian institution makes its distinctive contribution to China. Too much emphasis cannot be laid upon religious education, and it is essential that this should be given in such a way as to achieve its best results. To this end we suggest the need for:

1. Adequate provision for such worship as will meet the needs of Chinese life.
2. Carefully selected and well-organized courses in religious studies that will give the students an adequate appreciation of our Christian heritage.
3. Consecrated and scholarly instructors who will impart to the students the Christian spirit and association with whom will help form in them true Christian character.

While we desire to see each of our students brought under direct Christian influence through worship, religious instruction and association with Christian teachers, it is our conviction that this end can best be achieved not by depending upon compulsion in attendance at the religious services and the religious instruction, but by making the services and instruction so vital that the same end will be achieved through voluntary attendance.

Furthermore we deem it necessary that each institution should in addition have a well-qualified person whose primary responsibility is to the religious life of the students.

Special Problems of Relationship

Since the Chinese and western members of the staff are dedicated to the same purpose and share the same responsibility we deem it necessary that a sense of common proprietorship should be cultivated by the following means:

1. A natural open-minded and friendly attitude one to another.
2. Facilities for closer social intercourse and spiritual fellowship.
3. Provision without distinction of nationality for salary, residence, children's allowance, insurance, traveling expenses, and medical attendance, all of which are to be determined by a proper system of ranking based on qualifications and service.

Since Christian higher educational institutions were established and maintained for the service of the Chinese nation, they should have their recognized place in the Chinese educational system. We believe that the time has come that steps

should be taken to secure recognition through the registration of the institutions with the Chinese Government authorities, provided that the terms of registration do not prejudice our Christian purpose.

Since a spirit of unity and practice in cooperative undertakings is essential to the development of democratic citizens we deem it advisable that there should be held a daily assembly, attendance on which should be required of all students.

Timothy T. Lew	S. K. Wei	Herman Liu
William Hung	Sanford C. C. Chen	King Chu
F. C. Yen	W. T. Tao	O. Z. Li
Chang Fu-liang	C. Y. Cheng	Li Tianlu
Francis Wei	C. W. Luh	T. C. Chao
C. C. Chen		Andrew Wu

STATEMENT BY DR. PAUL MONROE, SHANGHAI, JANUARY 17, 1925:

Private Schools in China.—There is a larger aspect of this question of the place to be accorded to private schools, that is, its bearing on the whole Chinese people. Progress comes by variation and selection. Without this there is no growth. Competition between Christian and other private schools and government schools is healthy for the government schools. If the stimulus of individual endeavor is removed, government education will suffer. At the present time the greatest stimulus to government education in China is mission education from abroad. The time will come when it will be recognized that this has been the fundamental factor that has set government education on its feet. It would be disastrous to government education to remove this stimulus.

Japan has come to recognize this value which comes from variant types of education and has reversed its former attitude toward private education. It now gives a very large margin of freedom to it.

Those who, at the present time, are agitating for the eliminating of Christian schools are unknowingly working for the curtailment and limitation of the very thing they desire; that is the development of government education. Any repressive, undemocratic, illiberal action curtailing the legitimate function of these schools is apt to return as a boomerang upon govern-

ment schools by an illiberal partisan government of the future. The most that should be asked is the adoption of a minimum governmental curriculum, the attainment of a government standard of efficiency in carrying out the program and the right of visitation to see that such standards are obtained. Beyond this there should be freedom. Such freedom will redound to the benefit of government schools as well as to private enterprise.

EXTRACT FROM A LETTER BY DR. ROBT. E. SPEER, FEBRUARY 18, 1925:

There is one matter referred to in Dr. Balme's statement about which I should like to say a word. I have again and again seen it intimated that some years ago the mission schools in Japan were required by the Japanese Government, in order to secure certain privileges, to give up their required religious teaching and chapel. The facts about the matter are these: I know because I have all the correspondence on the subject, and acted as the convener of the mission boards which were carrying on educational work in Japan, and which came together here to determine what their policy in the matter would be.

It was at the time when there was a disposition in Japan to pursue a very tight educational policy and it was proposed that any schools which desired to enjoy the exemption of its students up to a certain age from military conscription and the privilege of passing its students on into the next higher grade of Government school would be obliged, in order to secure Government recognition, to conform absolutely to government regulations and to exclude religious teaching from the regular curriculum, and also, of course, chapel service. As a matter of fact the privilege of passing students on into the government schools was more or less imaginary, inasmuch as the applicants for admission outnumbered the capacity of the schools and, as I remember, all students had to take examinations and not even all who passed them could be admitted. Whether this is correct or not, however, the Mission schools declined to conform in this way. So long as they were allowed to continue at all they preferred to continue with religious teaching and without the Government privileges. Only one denomination, I think, of those carrying on higher education yielded. The

others all stood together. Whether as a result of this or because of a general liberalizing tendency and other influences, the Mission schools were within a few years given all the privileges without any surrender of their religious teaching or Christian character.

I have heard the Japanese situation cited a number of times as a justification for our yielding to pressure in India to exclude religious teaching from the regular required curriculum of the Mission Schools. It seems to me the Japanese experience suggests the opposite conclusion.

The principle of equality and reciprocal rights of which so much is made in China today is the principle that supports the right of private schools to exist on their own merits, and to teach religion. Any Confucianist or Buddhist could come over here and establish a school and teach Confucianism or Buddhism in it and require that pupils who came to the school should take those courses.

SYLLABUS

I. What are the important facts of the present situation in China relating to Christian education?
   1. Are we right in thinking that the Anti-Christian Movement has spent its force so far as it expresses itself in violent action? Have the school strikes, the resolutions of educational associations, and the other manifestations been the expression of a persistent underlying opposition to Christian schools and colleges?
      a. What are the real aims, the inspiring motives of such opposition? What are the sources of and reasons for such opposition?
      b. Towards what points in the life and work of the Church is it directing its attack?
      c. Against what grades and types of education is this opposition directed?
      d. Is the opposition anti-Christian or anti-religious? Anti-foreign?
   2. What are the present day tendencies in Chinese education?

II. What are the opinions of Christian Chinese leaders regarding Christian educational work?
   1. Both favorable and unfavorable opinions concerning:
      a. The organization of our schools and colleges?
      b. The development and use of Chinese teachers?
      c. The study of Chinese language and history?
      d. Introducing Western ideas and systems?
      e. Encouraging national loyalty?
      f. Developing leaders in the state and business?
   2. What is the purpose of Christian education in China?
      a. Is it to train workers for the Christian Church and leaders in the Christian community?

b. Is it also to train leaders for the new China?
c. In what sense and how are Christian schools and colleges intended to be agencies for the propagation of Christianity?

III. What ought to be done?

1. To make Christian Education *more Chinese?*
   a. How transfer more responsibility and authority to Boards of Managers in China? How secure a larger representation of Chinese on such Boards?
   b. How relate the Christian schools and colleges so that they may be recognized as integral parts of the system of Chinese education? How disprove the charge that those institutions are "foreign" and "imperialistic" and show them to be truly "national"?
   c. How develop larger financial support from Chinese sources?
   d. How increase the number of well-qualified Chinese teachers on the faculties and strengthen Chinese elements in the curricula and text books?
   e. In what parts of the curricula should we expect the government to require a minimum standard? e. g., national language, literature, geography, history, periodical inspection, minimum standard of efficiency.
   f. Is it right for Christian educational institutions to claim treaty rights in order to maintain religious freedom?
   g. How may we aid the Chinese Church in maintaining religious freedom in private schools?
   h. How far should Christian schools and colleges conform with government requirements? Registration?
2. To make Christian education *more efficient?*
   a. Is it spread out too thin? How may right concentration be effected?
      (1) By definition of functions and allocation of departments in different universities?
      (2) By developing relatively fewer institutions?
   b. How may we act together?
      Is it not desirable to realize without further delay the plans for the Permanent Committee for the Coordination and Promotion of Christian Higher Education in China? What is the present status of those plans, and what needs to be done?
   c. How may the efficiency be increased in other ways? More teachers? Better teachers? More money? Better administration?
3. To make Christian education *more religious?*
   a. Can or should religious instruction be optional for the student, while maintaining the essential Christian character and influence of the education?
   b. How improve the quality of religious teaching?
      (1) Teachers, (2) Chaplain, (3) Worship.
   c. How distinguish between western civilization and Christianity?
   d. How develop a strong Christian ministry and strengthen the Church in China?

CONFERENCE ON CHRISTIAN EDUCATION IN CHINA

25 Madison Avenue, New York City
April 6, 1925

Three sessions of the Conference were held, beginning at ten o'clock in the forenoon and ending at nine-thirty in the evening.

By appointment of the Committee on Arrangements, the Rev. J. H. Franklin, D. D., was Chairman throughout the Conference.

At the beginning of the forenoon session, the Conference united in a service of intercession, and in the course of the day from time to time, at the invitation of the Chairman, the Conference united in prayer.

The Conference was attended by persons who represented practically all the missionary societies in the United States and Canada who are working in China. There were also present members of the Boards of Trustees of most of the Union Mission Colleges and Universities in China. Among the missionaries present were the following: Mrs. Lawrence Thurston, of Ginling College; Dr. Robt. Fitch, of Hangchow College; J. M. Henry, of Canton Christian College; John A. Ely, Dean of Arts, St. Johns University; Dr. John Gowdy and Prof. C. M. Lacey Sites, of Fukien; H. W. Luce, of Yenching University; H. C. Brownell, of Canton Christian College; Miss Nina D. Gage, of Yale-in-China; Dr. Wm. E. Hoy, of Yochow, Human; Nicolai, Kiaer, of the Y. M. C. A. in Changsha; Rev. Frank Rawlinson, Editor of "Chinese Recorder"; Dr. A. K. Reischauer, of Japan; Rev. J. C. R. Ewing, D.D., K.C.I.E., formerly of India; Dr. O. R. Avison, of Korea. Dr. Ernest D. Burton and Prof. W. F. Russell, of the Educational Commission to China, were also present. From Great Britain the following were present: Dr. H. H. Weir, Secretary of the Medical Department of the Society for the Propagation of the Gospel; Mr. F. H. Hawkins, Secretary of the London Missionary Society; Dr. Arnold Ingle, representing the Baptist Missionary Society; Miss C. M. Robertson, of the London Missionary Society, a missionary teacher in Shanghai.

A special welcome was given to the Chinese who were present, and they were urged to speak freely in all the discussions. They were Miss Ting Shu Ching, Secretary of the Y. W. C. A.; Rev. P. Lindel Tsen, of Wuhu; Mr. T. T. Ko, of Canton Christian College, and Mr. T. Z. Koo, Secretary of the World's Student Christian Federation.

Reference was made to the fact that Dr. John R. Mott had planned to attend the Conference, but had been prevented from doing so by the death of his sister. By vote of the Conference, a telegram of sympathy was sent to him.

In an opening statement, the Chairman explained that the Conference was held under the auspices of the International Missionary Council and the Foreign Missions Conference of North America. A Committee of Arrangements had been appointed by the Committee of Reference and Counsel, which was composed of himself as Chairman, Miss Margaret Hodge, Dr. James Endicott, Dr. Eric North, Dr. G. T. Scott, Mr. Leslie B. Moss, Secretary of the Committee of Reference and Counsel, and Dr. A. L. Warnshuis, Secretary of the International Missionary Council.

The Chairman also referred to the widespread interest that had been manifested in this Conference. This interest shown by the boards, missionaries and others seemed to him to indicate an appreciation of the importance of the developments taking place in China.

He then explained that the primary purpose of the Conference was to secure information regarding the facts of the present situation in China and by free discussion to study the meaning of these facts. The Committee of Arrangements, therefore, suggested that the Conference should not attempt to adopt any "findings," but that a résumé or narrative of the discussions should be prepared.

A number of papers had been circulated in advance of the meeting to all those present, and had given all a common basis of knowledge. The current number of the International Review of Missions also contained an article on the subject by Mr. T. Z. Koo. The Committee had prepared a Syllabus of questions as an outline to be followed in the discussions and they had asked Dr. Warnshuis and Dr. Eric North to go

through all the material that had come from China and to give the Conference a résumé of that information.

CONTRIBUTIONS OF CHRISTIAN EDUCATION TO CHINA

A. L. Warnshuis

In opening the discussion, before taking up the syllabus that we have before us, the Committee have requested me to make a brief statement that will remind us of the history of Christian Education in China and of some of the contributions that Christian schools and colleges have made to Chinese education. I shall not attempt to make an address on that subject, or even to give you a complete outline of such an address. I shall only mention a few of the headings of some paragraphs that might have a place in such a review. All of you will be able to fill in the subject matter, and many who are here will think of other topics that might be named.

1. Modern education was introduced into China by Christian teachers and schools. Every system of modern education in Asia and Africa traces its origin to missionary schools.

a. Movable Type. When thinking of these beginnings, we may well remember that the use of movable type, known in China a thousand years ago, and then forgotten for a long time, was re-invented in the Presbyterian Mission Press in Shanghai. It is this invention that has made possible the cheap and beautiful printing in China today, giving to its readers that large number of new books and periodicals resulting in the intellectual awakening of the present time.

b. Schools. Before 1905, China had only a system of civil examinations, but no systematic instruction. There were private schools, but the only schools, such as the government of today would recognize, were the Christian schools. They were the pioneers, the first of them opened as long ago as 1839, and much difficulty and ridicule and opposition were experienced by them before the government and people recognized their value and finally adopted the methods and ideals which they were struggling to establish. When the government founded its first colleges it called on missionaries to preside over them, Dr. W. A. P. Martin in Peking, Dr. Tenney in Tientsin and Dr. Ferguson in Shanghai.

c. Studies. Not only were the missionaries the founders of the first modern schools in China, but they were also the leaders in introducing modern subjects to be taught. Formerly, only the classics of China were studied, and the highest test of scholarship was the writing of the eight-legged essay. The introduction of the physical sciences, of world history, of political economy, and almost all the other subjects that characterize modern education in China today is due to the missionary teacher. The first Chinese textbooks in these subjects were written by missionaries. If I remember correctly, the China Christian Educational Association was founded in 1890 as a cooperative Textbook Committee.

So as we discuss present day tendencies in Chinese education, let us remember who were the first to encourage the Chinese student to include the whole world in his unrelenting search for truth.

2. Schools for girls are a great contribution that the Christian Church has given China. Such schools were ridiculed until a few years ago in China, as many of us here remember from personal knowledge. Today, coeducation in government schools has come, giving to girls equal opportunities with boys, and this also is the fruit of many years of missionary effort. Is it not evidence of the permeation of Chinese life with Christian teachings that the educational policies and plans of the government of China, even though these have not yet been fully realized, provide today for girls as well as boys?

3. Medicine. Another contribution of the Christian Church to China is medical science. Begun simply but in practical ways in missionary hospitals, the teaching of medicine has been brought to its highest development in China in the Shantung Christian University in Tsinan, not to speak of the Peking Union Medical College, which carries forward the work of the missionary medical college in Peking, or of the other medical colleges under Christian auspices in Shanghai, Mukden, Changsha and other places.

4. Agriculture and Forestry. Are not the Christian colleges pioneers also in such training in China?

5. Opportunity for Education. It may be well also to mention the fact that Christian schools have given educational

opportunities to many who otherwise would not have had these. This is important so long as schools and colleges are so greatly inadequate merely in numbers to meet the needs of China's huge population. They were pioneers. Today they are still a worthy supplement to what is being done by the government and by other private schools.

6. Patriotism. One of the complaints made by some against the Christian schools is on account of their alleged denationalizing influence. We shall discuss that more fully in the course of the day. Here I may remind you of what Christian schools have done in training and developing patriotic leaders in the Republic of China. For the last ten years the Chinese ministers in Washington and London have been Dr. Sze and Dr. Koo. When the people of China wanted a representative of their own at the Washington Conference for the Limitation of Armaments, they chose Mr. David Yui; and similarly at the recent Opium Conferences at Geneva they chose Mr. T. Z. Koo. Among the premiers of the Chinese Republic have been Dr. Wellington Koo, Dr. W. W. Yen and Dr. C. H. Wang. Dr. Wang is also China's representative on the panel of judges of the International Court at The Hague, and is now reported to have been appointed Chinese Minister in London. All of these are graduates of St. John's University. It is only fair to say that for most of the other Christian colleges there has not been sufficient time for their graduates to gain such places of high rank. But if you will go into the provincial cities and towns you will find some of them, and wherever Christian college men are found you will discover them as leaders in real patriotic service in many forms of civic life. There are others already filling places of great importance, such as Dr. P. W. Kuo, till recently president of Southeastern University; Dr. W. T. Tao, Secretary of the National Association for the Advancement of Education. We cannot admit that it is true that Christian colleges in China tend to denationalize their students. On the contrary, the whole influence of these colleges is to give to their students higher ideals of true patriotism, substituting honesty in the place of dishonesty, self-sacrifice in the place of self-seeking advantage, and service in the place of profit.

More might be said, but this is probably enough. I shall not speak of the extent of Christian education in China. Although these schools are today only five per cent. of the whole educational system in China, they are an important part of that system, and that is one reason for the present agitation about them. I have tried to carry out the instructions of the Committee. But these things have not been said in a spirit of boasting, and certainly not to encourage any feelings of self-complacency. We are only reminding ourselves of what our forerunners have done. It has not been without hard toil and in spite of discouraging difficulties that these results have been achieved. It would not be right for us to forget that. Loyal to the spirit of these great pioneers of modern education in China, we purpose to carry their work forward to a larger fruition. We are not seeking our own advantage. We desire only to help China obtain the best education. We believe our purposes and our work are rightly appreciated by many of the best people in China. So, however hard it may be, we purpose to go on, determined not to leave this part of our task unfinished or half done. For such principles as religious freedom, we shall struggle and sacrifice, as may be necessary. We drop this part of our subject here.

For the rest of the day we intend to examine ourselves, to criticise ourselves without mercy and to listen with open minds to the criticisms of others, and then to consider what we ought to do to mend our ways. We do not mean to persist in making mistakes, or to go on simply in the old ways. We earnestly and sincerely desire to discover our mistakes, and to do all in our power to correct them.

CRITICISMS OF CHRISTIAN EDUCATION

Turning now to our syllabus, I propose that we should not spend any time talking about strikes or demonstrations. These have been inaccurately reported in the newspapers, but it is not necessary to correct these reports. We know they have taken place in Canton, Ningpo, Hunan, Honan, and other places. They show how widespread the movement is, but otherwise they are significant only in so far as they are evidence of an underlying and persistent antagonism.

I do not think it will be profitable to discuss the extent of

Bolshevistic influence. That has probably been exaggerated. It exists to some extent in some places, in others much less or not at all. In any case, we can do nothing about it, excepting to increase our constructive work.

Again, not much will be gained in discussing the resolutions adopted by the meeting in Nanking, or the later one in Kaifeng. These certainly are significant and important. Whether they will be adopted by the government, nobody can say. Your guess is as good as mine. There is nothing much that we can do with reference to governmental action. We have no political influence, and we would not use it if we had. I believe it is a fact that from 1925 all institutions above middle school grade, which give diplomas to students, must first obtain the seal of the Education Board. In future, if students desiring promotion are found to be without this seal when their diplomas are examined, they will be disregarded; whilst all schools which are able to have such a seal must first be recognized by the educational authorities. This regulation will necessarily affect the Christian schools, and this afternoon we propose to discuss the question of government recognition and registration. We need not go into that this morning.

The subject on which to center our discussion now is the reasons for the manifest opposition to Christian schools. What are these reasons?

If due to misunderstanding, perhaps we can do something to make our purposes and methods better understood. If due to our mistakes, let us ask what they are, that we may try to correct them. If due to our connection with Western civilization, we can show that we recognize its grievous shortcomings, and unite with the Chinese in building better. If due to political motives and an anti-foreign spirit, we can sympathize with it so far as it is justified by past experience. If due to opposition to the Christian religion, or to all religion, we must seek to show that the fear of God is the beginning of all wisdom, and that religion cannot be eliminated from any true education. These, I think, are some of the subjects we should discuss during the next hour or more. It should be a period of self-examination and frank confession.

At this point, let me read to you a few extracts from papers

received from China too late to be circulated with the others that were sent out in advance of this meeting.

A recent bulletin issued by Shantung Christian University contains a summary of an address by Dr. T. T. Lew in which he described the genesis of the Anti-Christian Movement. From that illuminating statement I quote these points:

The *first* step was the rise of the anti-Christian movement at the time of the meeting of the World's Student Christian Federation at Tsing Hua College near Peking in May, 1922.

The *second* step is to be seen in the development of this first movement into a general movement called the anti-religious movement. A paper was published at Peking University called the Fei Tsung Chiao Lun, which lasted about a year, but it left a permanent organization which went quietly to work to oppose first the Y. M. C. A. and second Christian education.

The *third* step in the movement was initiated by Chancellor Ts'ai Yuan P'ei, who wrote an article in the Journal of Education in which he said: "Those working for religion should not be allowed to carry on educational work." This sentiment immediately met with a wide response everywhere over the country.

Close upon this phase of the movement followed the *fourth* phase, largely centering round the Indemnity question, and complicated very much by it. A Chinese student in one of the American Universities heard someone say in an address that the Indemnity money ought to be given to Christian Education. He cabled to China, and the word was passed on to the public press. They did not directly attack the indemnity issue, but through it made an attack upon the Christian Church. This connection of indemnity money with Christian Missions brought in the Government people and the politicians on the side of the movement, who feared that the Boxer money would get away from their control.

The *fifth* phase was the meeting of the section of the National Association for the Advancement of Education on Primary Education, which met three years ago in Tsinan. At that time the Association passed resolutions asking that all Church schools should abolish religious teaching. But this

had to be presented to the larger body which met at Tsing Hua the following year and may be considered the *sixth* phase of the movement. In the interim a book had come out, written by a student returned from England, on "Nationalism and Education." The man was a graduate of Peking Higher Normal College, was at one time a student and proctor at Boone University and later went to England. In his book he said that Christian education is not in harmony with nationalism. This book immediately created a wide influence in Hunan, and from there the sentiment spread to other sections of the country.

The *seventh* phase was the meeting of the National Association for the Advancement of Education at Nanking. At that meeting the storm centre was the question of the recovery of Government control of education. This was the objective of their motions. One needs to understand the state of mind which was behind the actions of the educators at that meeting and the reasons for their motions. The first of these was the necessity they were under to meet the demands of the previous resolutions and the movement behind them, and in the second place to take means to combat a campaign of denationalization which was being carried on by the Japanese along the zone of the Southern Manchuria Railway, where the Japanese had established their own system of education and were teaching Japanese in the schools, and controlling the program of the schools so as to alienate the Chinese students from their national sympathies. Some of the worst opponents of the Christian schools at that time were said to be graduates of Nanking and Canton Christian Universities. Another contributing cause was the Report of the Educational Commission, organized in America and England, which drew up plans for a complete Christian educational system alongside of the Government scheme. So at that meeting two motions previously formulated were changed to the effect that all Christian schools ought to be registered; and that there should be two types of schools which should be recognized: first, those who came into full conformity to the Government schools, graduates of which should have all the privileges of Government institutions. Graduates of the second type, those who came into

partial conformity, would not be given full rights. The more drastic resolutions against Christian education, through the influence of prominent Christians who are in Government education, were put on the table.

The *eighth* phase was the recent meeting of the National Education Association in Honan. It is to be noted that the National Association for the Advancement of Education is not an official organization, but that the National Educational Association is an official organization recognized by the Government, whose resolutions are for the most part adopted by the Minister of Education. Their recent resolutions are well known. (See pages 9-11.)

Dr. Lew asks what are Christian educators to do about it? First he says we are not to be afraid of it. In the second place, we should not ignore it, because it is a type of public opinion and we cannot afford to ignore it. Thirdly, it is an excellent opportunity for self-criticism and self-examination. Fourthly, we should make it an occasion to try to understand the attitude and the motives of those who are opposing us.

At the close he said that he had a vision which he thought might startle his hearers, but as he saw it, ten years from now none of the lower schools would be in the hands of the Church, but would all be managed by private Chinese, and that twenty years from now none of our middle schools would be church organizations, but would also be privately managed. Through these private schools Christian educators would make their Christian testimony by the excellence and thoroughness of their educational work and the spirit they put into their labor. Therefore the Chinese ought to be getting ready to take over responsibility for these schools. Does this mean, then, that we are going to lose our opportunity for religious education? No, but we shall take a new method. He saw a vision of week-day schools of religious education planted in every centre where there was a lower school, opening its doors daily, frankly teaching religion and nothing else, in which the pastor would urge the Christian parents to place their children for stated instruction under a man who was qualified to teach religious education, and that non-Christian children would be

attracted into the schools alongside the Christian children. There would be no pretense about it, there would be no possibility of making the charge that we were teaching religion by means of general education, but we would be frankly and effectively teaching the Christian religion itself.

From a report of Dr. J. Leighton Stuart to the Trustees of Yenching University, I quote this paragraph:

"*The Anti-Christian Movement.* This is more largely racial than religious. Or perhaps it is more accurate to describe it as fear of a widespread, highly organized, well financed propaganda from the West, the visible result of which to Chinese eyes is the westernization of those who come under its influence, both in habits of thought and in formal relationships. It is regarded as of a piece with political aggrandizement and commercial exploitation and is described as a subtle form of imperialism and the instrument of capitalism. This revolt against the domination of the white race in China as among the other peoples of Asia is fomented by the spread of Bolshevik ideas from Russia and the advocacy of a Pan-Asian alliance by Japan. The racial aspects of the issue are, however, reinforced by a purely anti-religious sentiment which is almost universal among the young intelligentsia except in so far as they are genuinely Christian. The ancient scepticism of Chinese thought as to spiritual issues has made it easy for the intellectual leaders of today to accept the philosophy of naturalism or atheism, which, as they freely assert, they carry to its logical affirmations unhampered by the long Christian tradition in the West which prevents most thinkers there from going to such extremes. They are therefore entirely sincere and even earnest in regarding religion, and especially education under religious auspices, as a menace, a reactionary force making for controversy, conservatism and confusion of ideas. This helps to explain why the present agitation is primarily against Christian education and is convincing evidence of how effective they regard it to be. This is not the place to comment on the faults in Christian schools, which are perhaps to no slight extent responsible for the bitterness of the present attacks. But it is worth noting that several of the leaders in them are former students in mission colleges and that a number

of 'strikes' and other outbreaks are occurring in mission schools."

REASONS FOR OPPOSITION

In the papers that have been circulated you will have found a number of reasons that are given to explain the criticism of Christian schools and colleges, and for the opposition against them. The more important reasons that I have noted are these:

1. *Attitude of Scientific Criticism.* In the seething, surging life of China today, everything is challenged.

2. *Unified System.* The report of the Educational Commission was translated into Chinese, and its recommendations have become widely known. It is evident that its suggestion regarding an organized system of Christian schools has been misunderstood. It was not intended that these schools should be outside the government system and organized into another system parallel to it; but that they should be within the national system and organized for the sake of efficiency.

3. *Nationalism.* It is urged that education is so vital for the future of the nation that it ought to be in Chinese hands at all costs, and not in the hands of foreigners. With reference to this, I may quote from a letter just received from Dr. E. W. Wallace, Associate General Secretary of the China Christian Educational Association (it is dated Shanghai, March 7th, 1925), in which he says:

"One of the chief attacks upon Christian schools is that they are a denationalizing force. We were discussing this yesterday in a retreat called by the National Christian Council to consider the anti-Christian movement. Most of the Chinese members were inclined to accept the truth of the charge. Mr. Sanford Chen, however, who is a man of wide experience in Christian and government education, dissents from that view. He agrees that Christian schools and colleges, particularly in the coast provinces, have failed to give their students adequate training in Chinese language, history, literature, and citizenship; insofar they have failed to develop complete citizens. But in other matters he maintains that we are no more denationalizing the students than are the government schools; that is, that modern education must break down the old exclusive

nationalism in culture, and open the minds of the students to the culture of the West."

Concerning the criticism of the alien character of Christian schools, the same letter continues as follows:

"Another of our problems is that of securing Chinese leadership in Christian education, so that it may be essentially Chinese in its spirit and method. In regard to primary and secondary education, this means in the main that the Christian community, through the church, must take the place of the foreign mission as the controlling agency of our Christian education. How to bring this about without a loss of efficiency is a serious problem. To my mind this is one of the largest questions in connection with the subject of the development of the indigenous church. The missions began by emphasizing evangelism pure and simple. They found themselves compelled, in order to build up a church, to establish and maintain schools and colleges. Just so the Chinese church, if it is to be vigorous and progressive, must undertake the education of its children and the training of its leaders. Some of the most far-seeing leaders in the church are coming to recognize this fact; but the majority of them I think are inclined to leave education to the missions. One aspect of this problem was suggested in a letter from a Chinese principal of a large middle school connected with a Christian college. Referring to the statement that our Christian education must become 'more efficient, more Chinese, more Christian,' he said, 'I doubt whether it is possible for it to become both more Chinese and more Christian at the present time.' I think that what he meant was that we have not yet developed a sufficient number of trained Christian educators within the Christian community who are both technically proficient and thoroughly alive to all that is implied in making our institutions strong Christian forces."

My own comments on these statements would be that they challenge the churches and missions to undertake more earnestly than ever before the training of competent Chinese leaders.

4. Vocational. A marked tendency in Chinese education in recent years has been the emphasis on vocational training.

Christian schools are criticized because they are backward in meeting these demands.

5. Pure Education. It is urged that education should be separated from religion. In other words, all religious instruction must be eliminated from the courses taught in schools that are recognized by the government.

6. Misunderstanding. It is evident that both Chinese Christians and foreign missionaries have failed in interpreting in any adequate way the educational work of the churches. It is urgent that the utmost effort should be made to reduce this misunderstanding to a minimum. The comparative indifference of the Chinese churches toward Christian higher education is also a matter that should give us serious concern. The Christian colleges are not definitely related to the Chinese churches, which have not been able as yet to think on the scale on which those who are building up these higher institutions are thinking. This was pointed out by Dr. C. Y. Cheng in the Council of Higher Education in Shanghai last October. We must seek to bring about a close contact between these institutions and the churches. Not until that is done will it be a valid claim that the development of Christian education in China is legitimate for the reason that this is being done by a social group of Chinese people themselves. We should rejoice in the growth in the number of well-trained Chinese educators, and their consciousness of potential power, of which these papers that have been circulated speak so appreciatively, but it should also be a cause of great regret that the motives of Christian education should be subject to such suspicion as is evident.

7. Elementary Schools. It is important to recognize that all this antagonism is directed fully as much, if not more, against elementary and secondary schools as against higher institutions.

I have not given you an exhaustive list of the reasons that seem to underlie the present opposition to Christian education in China. It is probably long enough to serve as an introduction to the discussion that should follow. It may be remarked by some that the movement is still in the stage of destructive criticism. There is in it a good deal of cheap iconoclasm and blind faddism. The historical and evolutionary point of view

will be attained later. A truly scientific attitude will come. Education takes time. Meanwhile we shall do well if we give due attention to all this criticism with the purpose of correcting mistakes both in our policies and methods.

We must not be discouraged because of this strong opposition to Christian education. However superficial and however lacking in historical perspective this anti-Christian movement may be, it would be a much more serious situation if our educational work in China were so insignificant or so lacking in religious influence as to be unnoticed in such a time as this is in China. It is probably true that Christianity has never been so seriously discussed and examined by thinking people in China as it is today. For that let us be truly thankful.

Mrs. Thurston suggested that there were two reasons for the anti-Christian feeling in China which had not been mentioned. One has to do with the foolish boasting of some regarding General Feng, and the political antagonisms to him. Another thing not yet mentioned has to do with the registration of schools. There is a feeling not put in words. We open schools to Chinese and ask that they be recognized in such a way as will mean that the same privileges must be granted to the Japanese schools.

Dr. Robert Fitch spoke of two reasons for opposition that arise from the character of our own work for which we are partly responsible. One of the charges, that mission schools have not always given a sufficient training in Chinese literature, history and philosophy, he believed to be a true charge. We have not given the emphasis that ought to be given to those studies. This is partly accounted for by the tremendous demand by the Chinese for special English education. In trying to meet that demand for English for which we are better qualified than other schools we have failed to give the right emphasis to Chinese literature. Another reason of which he spoke, with conviction arising out of ten years' experience, is the failure of Christian missions to cultivate a sufficiently intimate and friendly relationship between the church and community; and failure in many instances to produce a sufficiently sympathetic relationship between Christian educational work and non-Christian educational work.

Dr. Russell said: There are four points which I wish to make on the basis of an experience of several years ago. I know nothing about conditions during the last two years.

1. Some of the difficulty may be attributed to the natural conflict between administrators of educational institutions and those who are administered. College presidents are better paid and have greater honors because they have more difficult jobs. There is natural friction. Now because most of the mission institutions are in the hands of foreigners and most of the faculty Chinese it is possible that this natural friction, common to most institutions, may seem to be Chinese vs. the foreigner, when really it is only subordinate vs. administrator.

2. Much of the difficulty undoubtedly comes from the unequal financial status of the Chinese and foreigners. You can't expect whole-hearted cooperation so long as a great part of the staff is on a lower basis. This will not be solved until conditions are made more equal. It is not true that a Chinese professor of high rank can live on a low scale. He must support a foreign and Chinese wardrobe, he must entertain, he must have and maintain a position.

3. The expansion in the budget needed to care for the Chinese staff can be met only in two ways—increased support from abroad, or rigid concentration. It has been my judgment for some time that the program of higher education on the mission field can only be perpetuated by elimination of most of the colleges by *raising* their standards and promoting them into first class middle schools and confining all institutions of collegiate grade to not more than five institutions. I would select them by lot.

4. The fourth point admits the high worth of the Christian school, but explains the lack of enthusiasm for the average school as seen through non-Christian eyes.

Mr. Roger Greene questioned whether the teaching of religion and the observance of religious exercises in mission schools are really a matter of choice. On the face of it, it does seem perfectly true that if a person does not like to go to school he need not go. But it is also true that the number of schools is entirely inadequate for the number of students wishing to enter. In some mission schools there are special equipment

or teachers which put these institutions in a class superior to the Chinese institutions in that particular vicinity. There is no free choice. A man does not have a choice between two institutions of equal quality in the locality accessible to him. That feature does excite criticism in China. It means take it or do without entirely.

Dr. Sidney Gulick suggested another question. Beginning in 1900, and particularly after the Russo-Japanese war, tens of thousands of Chinese students went to Japan, creating a great deal of anxiety and disturbance for the Japanese educators. The Japanese were not able to take care of the Chinese students and we missionaries did not understand what was happening. There were a few missionaries sent from China to help take care of the Chinese students in Japan, but that was wholly inadequate and naturally the students got into many bad ways, absorbing a great deal of an anti-Christian attitude toward Christianity. Just how much these Chinese students in Japan secured from the anti-Christian elements in Japan we do not know. How far may the tens of thousands of Chinese students who have been in Japan be in part at least responsible for these conditions developing in China?

Mr. T. Z. Koo: I would like to add a word to the discussion that is going on. All the reasons given from one source or another undoubtedly have a bearing on the development of the anti-Christian feeling in China. We have to remember one other fact which you will perhaps not hear people mention very often. Nevertheless, it is in the minds of many Chinese, especially in the younger group, and that is the conviction that the western peoples at present are exponents of the doctrine of domination. I think we need to recognize this fact very frankly. In my visits here in the West, I once had a talk with a Chancellor of a great university. He said to me that the best guarantee for world peace is a thorough understanding between America and Great Britain. It may be so from his point of view, yet that guarantee of peace will be built upon repressed forces in other races which some day will burst their bounds. That psychology of white domination is suspected and resented very much in the Far East and although you may not hear people refer to it as a direct cause of the anti-Chris-

tian movement, yet it is perhaps responsible for this movement more than any other single cause. One of the resolutions passed by the Young China Association states very distinctly that in our unfriendly relationship with Japan we ought not to forget that there is as much reason to be on our guard against Great Britain and America. Whether imaginary or real, there is growing up among the peoples of the East this sense of injustice and fear of aggression. Unfortunately, the evidence of recent events serves but to confirm that fear, such as the talk of a white Pacific, the Singapore base, the American naval maneuvers, the rigid exclusion acts of various countries bordering on the Pacific, etc.

Dr. S. H. Chester asked Mr. Koo whether it is possible for the missionary body in China to disassociate itself from the other foreign elements in China which represent this imperialistic attitude. How can we get relief from that kind of criticism that is directed primarily against others? Mr. Koo replied that he would answer that question later in his more formal statement.

Dr. Wm. E. Hoy, who had spent fifteen years in Japan and twenty-five years in China, expressed his agreement with Mr. Koo. He spoke of racial pride and said that he had been told by some of the leaders in Japan that the Americans and British are the proudest people on the face of the earth. Many of those men had traveled through America and England, and what they said came out of what they had experienced. In Japan when it was urged that power and leadership must be given to the Japanese Church he was glad to follow the leadership of a Japanese. So in China, we must make ourselves one with the Chinese people. We are too proud and that is a great hindrance.

Dr. Boville read a quotation from a Chinese paper recently received by him commenting on the development of vacation Bible schools in China. The quotation opposed such plans because they were contrary to the resolutions adopted by the Chinese Educational Associations, which opposed the teaching of the Bible in primary schools. Dr. Boville commented on the newspaper item by saying that since the beginning of the free Christian vacation schools in China it has been a rule

that the Chinese flag should be seen over every building where these schools were held. The Chinese flag must be saluted by the children and the national anthem sung by the students. The children had to be taught what the flag meant. Possibly not enough attention in the past had been given to the recognition of the fact that while we are working in China we are under the protection of the Chinese flag, and working with the cooperation of the Chinese people.

Prof. Lewis Hodous referred to the question that had been raised as to whether this opposition is something that is temporary because strikes have ceased. As we look back into Chinese history we realize that the real leaders of China have always been the scholars, and scholars always accomplish that which they set out to do. Just look over the history of the attitude of scholars toward foreign religions. Buddhism with its educational work was confined in narrow quarters. The Jesuits had to go. More recently we have an illustration with reference to those who are trying to spread Japanese influence. The scholars are very insistent upon one thing, and that is that they ultimately control China according to their ideas. It is perfectly plain that if we are to continue our work in China we must find out what these scholars think we ought to do and do it with as good grace as we possibly can. Otherwise we shall meet the fate of Buddhism and several other isms who have tried to come with foreign propaganda into China.

Dr. James Ewing of India remarked that China is in the very midst of a movement which began in India some ten or twelve years earlier. The things that he had heard this morning had convinced him that the situations are quite alike in the two countries. About fifteen years ago Christian education so far as teaching was concerned was challenged in India and a law was passed by the Imperial government making it possible for every province to adopt its own method. The law was not enforced in every province. Enough has taken place to make it evident that the root of the whole trouble is national. He agreed with Mr. Koo entirely in what he said. We have not shown ourselves in the past able to put out of sight and keep out of sight our imagined racial superiority and the result has been that the people in the great countries of the East have

been filled with resentment again and again and are filled with resentment today. They believe that Britain and America feel they could manage these countries a great deal better than they could. They think we are willing to give help so long as we are allowed to manage the whole situation. This is our vital difficulty in dealing with the foreign people in the matter of their education.

Dr. Frank Rawlinson: I have to make four points in five minutes. But let me take time to point out first that we are dealing with an articulated and growing movement. We must also recognize that we ourselves have, so to speak, furnished the ammunition for this attack. For we have recently published statements about the Christian Movement in China (The Survey Volume, The Chinese Church in 1922, and the report of the China Educational Commission) that are being assiduously studied by the nationalistic and interested Chinese leaders and which, for the first time in the history of the Christian Movement in China, enable the Chinese to see how big and significant it is. Looked at in this way the anti-Christian movement is to some extent a reaction to the facts that we have made public. Now we must try to understand what the Chinese are thinking. For the moment whether or not what they are thinking is entirely true may be treated as a subsidiary question.

As to what the Chinese are thinking about the Christian Movement I can only mention four points:

1. I find that Chinese leaders and students in America and China are charging us with being insincere. By this they mean that we claim to be in China purely for the interest of other people, when as a matter of fact our whole movement is propagandic and in the interest of something else. Evidently there is something in their minds that needs to be cleared up. In any event we must so present the Christian Message to the Chinese that we cannot be charged with acting from a double motive.

2. Again the Christian Movement is being persistently charged with being affiliated with political powers. I recently talked with a prominent educationist in the National University at Peking. I was after him, on the advice of Christian

friends, to write an article for the China Mission Year Book. He hesitated to write. I pressed him. He urged that the Christians would not be interested in anything he might say. Finally in a letter he said—I put it realistically that you may understand the intensity of his feeling: "What do they care for the opinion of a damned heathen like myself? Is not Christianity protected by the powers?" Such an incident would have no significance were it not typical of a state of suppressed feeling under which not a few prominent Chinese leaders labor. Some, indeed, of the Chinese leaders charge us with being as much interested in national propaganda as in religious work.

3. Again quite recently Mr. C. T. Wang, a prominent Christian political leader, expressed himself in the public press of Shanghai as feeling that a part at least of the missionaries do not treat the Chinese as equals. This attitude they share in common with their countrymen who are in business and politics. A public utterance like that cannot go unnoted. It involves a situation that should be cleared up.

4. Then, too, there is a discrepancy between much of the religious teaching in Christian schools and the science that came out of the West and is also taught in the same schools. Such a discrepancy creates disturbance in the minds of the Chinese as to what the essential Christian Message is.

And so some desire that the Christian Movement be put on such a basis that we can convince the Chinese that we are in China simply and only to bring to them the knowledge of God.

(The Committee of Arrangements had invited Mr. T. Z. Koo to prepare an address for the Conference, and at this point the Chairman invited him to speak.)

Mr. T. Z. Koo: What I want to do this morning is simply to try to interpret some of the things that are happening in China in connection with Christian education from the point of view of one who is a Chinese and who is also a Christian, and who has had the opportunity of seeing the work in many parts of the country. I wish to share with you some of the observations I have made on this question. I do not think it will be necessary for me to say much about my attitude towards mission schools and colleges in China. Naturally as a graduate

from a mission college I am in sympathy with work of that nature, and even if in my remarks I should say things that might sound critical to you I do not say them simply for the purpose of criticism. I wish also to add that I have no direct interest in this question at all as I am not a member of any University staff, whether administrative or teaching, but nevertheless my interest in it is a very great one, because I see quite clearly that many of the leaders we need today to create the new China will, for a long time yet, come from Christian schools. Say what we will, we are producing the type of men who are not only well-educated but who also have a different spirit, the spirit of Christ, from the men produced in other institutions. I recognize this fact very frankly and have had to face it in my practical work, first on the railway and now in the Y. M. C. A.

1. Let me first mention quite briefly a few facts that we need to understand clearly. Dr. Warnshuis mentioned a minute ago that up to about 1905 there was not in China, so to speak, a state system of education. Up to that time the state only provided a system of Imperial examinations. The people had to provide their own facilities for acquiring an education. This system was abolished about 1905 and a new system of state schools was organized. Inevitably, when that system was first started, it was very much a mixture of educational ideals borrowed from Japan and other western countries. But as that system developed in the last twenty years there has come to the group of men and women who are interested in that work a sense of mission and a consciousness of purpose. In other words, we are seeing the birth of a national educational movement in our country. That is a point we need to recognize. When a group of people becomes conscious of a growing system of national education and then sees by its side another system of education quite separate from the government system and started, supported and controlled by people other than Chinese, I think we can understand why questions should be raised about the matter. These questions will not pass, because as our educational system grows older and becomes more national, the tendency to question Christian education will increase and gather strength from year to year. I think I do

not have to tell you that as Chinese we rather sympathize with that point of view. I have heard people express surprise that we should object to Christian education, which after all is but a form of private education. May I point out that at this time of rapidly growing national sentiment there is a whole lot of difference in the eyes of our people between private education organized and controlled by Chinese citizens and that organized and controlled by citizens of other countries.

2. Through the influence of such nationalistic groups as the Kuo Ming Tong (Dr. Sun's party), the Young China Association, and various other associations in the country, there has grown up a demand that in our education we should try to create in our people a sense of racial unity and national consciousness. Many people have mentioned the fact that Christian schools tend to denationalize the Chinese. I think that is hardly true, even from our own point of view. But the criticism is, I think, due chiefly to the fact that Christian schools today are producing a line of men and women who because of that education are friendly to such an extent to the countries making that education possible that they are inclined to close their eyes to the outstanding facts in the relationship between China and the western nations.

3. The third tendency that I would like to call to your mind is the desire of the Chinese educators to maintain in their educational system a scientific attitude of mind. Much of the opposition to the so-called religious training is mostly due to their belief that religion tends to create superstition and an attitude of mind which they would call unscientific. Therefore, they question very much whether it is wise to mix up religion with education. Let us remember here that we are not dealing with a modern and passing phase with regard to Chinese education. This scientific attitude of mind has dominated Chinese scholars for the last two or three hundred years. I read a book recently written by Liang Chi Chao, entitled, "The History of the Development of Literature in the Tsing Dynasty." From that book one can get quite clearly the fact that the real scholars who dominated the development of thought and literature in the past three hundred years are scholars who emphasize very much the scientific attitude of mind. Ku Ting Sin, perhaps the

most famous scholar in those days, in his Memoirs said that as scholars we ought to take pains to study our premises before we accept anything, but once you are sure of your premises and you know that a thing is right, then even if you are one in a thousand be courageous and follow; on the other hand if you are sure after study that a thing is wrong, then even if you know the other nine hundred and ninety-nine are against you, be courageous and discard it. That is the attitude of mind maintained by our leading scholars. Chinese educators today wish to carry over that same spirit into our new national system of education. The use or exercise of that attitude of mind in the past has been very largely concentrated on the study of our own classics and philosophy to the exclusion of the practical sciences. To bring that attitude of mind to bear on scientific as well as classic education is the desire of Chinese educators today. Let us recognize this tendency frankly because it affects very vitally the presentation of the Gospel especially among students.

4. This very naturally leads on to the fourth tendency in Chinese education today, that is, the desire to keep religion and education distinct. Whether that desire is right or wrong is really a secondary question. The important thing to remember is that practically the entire group of Chinese educators today think along that line and prefer to see education unmixed with religion.

5. Another development in Chinese education which we little realize is the desire of Chinese educators to promote what is called the "Ching Nien Tuan Movement or Group Movements of Youth." They wish to give our students training in group life and activities, thus developing in our youth groups the ability to think together and to cooperate especially along social and nationalistic lines. That is why when missionary schools forbid their students to participate in student movements of one kind or another they call down upon themselves much unfavorable criticism.

6. One other tendency I would like to mention. In Chinese education today, vocational education is coming more and more to be emphasized. In an address given by Mr. Liang Chi Chao in Peking two or three years ago, he urged that in our

plans for higher education for women we ought to emphasize these things: (a) Let us give our women the kind of training which would equip them to become teachers of history. We have no good teachers of history in China today, especially for our middle schools and primary schools. (b) He would like to see women trained as accountants. (c) Train our women for library administration. (d) He also would give to our women the training that would equip them for journalism. These points mentioned by Mr. Liang Chi Chao in themselves are not of great importance. But as indicative of a tendency on the part of Chinese educators today to emphasize vocational training they are of great value. Compare this type of thinking with that done by those engaged in the education of women in our Christian schools and you will realize how far apart the two groups are. The above are some of the trends we are facing in China's educational program. We at the same time will recognize that Christian education in China is a part of a larger problem of how to create and develop a national system of education in our country, then we shall be in the proper frame of mind to face the situation before us.

The present situation raises certain questions in our minds.

1. What is the real purpose of Christian education? Is Christian education intended primarily to be an education for the children of the Christian community, or do we claim for ourselves a larger field of service in training the coming leaders for a new China? How to answer that question is a very important matter as our future plans would be determined by the answer.

2. Next comes the question of religious work in our Christian schools, the so-called question of conformity. There are two sides to this question: one is the conformity in the matter of educational standards. I think that very few people would question the desirability of mission schools conforming to the requirements of the government. And the other is religious conformity, that is, would we be required to stop our religious teaching and work in our schools?

3. The third question is one that Dr. Chester has raised and is a question that has been very much in my mind, and especially since I have left China recently it has been forcing itself upon

my consciousness. How far as Christian workers and Christian institutions are we prepared to fall back upon our extra-territorial rights, and our treaty rights? That question will increasingly be forced upon our attention. What I would like to do today is to ask people to help each other to think through this situation. I know that there are groups in China who think they should give up everything and say let us forget that we are American or British. Others will say if I am a bachelor I can do so, but if I have a family it is a different matter. I know there are also groups who will say they are part of their country and they see no reason why they should renounce any right or privilege as a citizen of that country. Then sometimes one meets missionaries who rather pride themselves that they are from western countries. I met a missionary in Great Britain last summer who brought out the fact that as he belongs to a different race he should maintain his dignity and when necessary "put the native in his place." We recognize this as one of the coming problems which missionaries and Chinese Christians need to face very soon.

Now a few suggestions as to what ought to be done. You will recognize that I raise these points purely from the point of view of a layman.

1. The first suggestion I would like to make is that those who are responsible for Christian education today should restudy the policy of our educational work especially for the purpose of concentration. We may not agree with all the recommendations made in the Burton report, yet I think we all will see the wisdom of concentration. I can see little hope for raising the standard of Christian education in China except by adopting the principle of concentration. Instead of having four or five colleges near each other doing very much the same type of work, we should concentrate on a particular type of work in one college, another type in another college, but all forming parts of one university. Take for example East China, where we have a group of institutions like St. John's, Shanghai Baptist College, Hangchow Christian College, Soochow University and Nanking University. I believe all these institutions are conducting a liberal arts department. Would we not do a higher grade of work if these institutions can agree to

concentrate that department of work in one or two colleges and thus leave the others to develop on other lines? By a pooling of resources in men and money in this way our work will become more efficient and probably less costly to the individual boards. In such a plan we would be able to raise the standard of Christian education in China and we have no place in China for our educational work unless it is absolutely of the best quality.

2. In the field of administration I would urge, first, the transfer of control of our educational institutions from the home base out to the local field. This would make it possible to begin the development of Chinese boards of control, which is essential if the institutions are not to remain permanently mission institutions. Next, I would urge the drawing in of more Chinese into the administrative and teaching staffs of the Universities and Colleges and other schools. Theoretically we are all agreed on this point. Yet practically we see a comparatively small number of Chinese connected with our Christian educational institutions. The chief difficulty is inherent in the whole system of mission policy and administration. As carried on at the present time, it is difficult for Chinese workers to come to have a sense of ownership and partnership in Christian work. Of course, salaries and treatment also enter into the question, but the main reason is undoubtedly the one I have just mentioned. Therefore, to secure and retain Chinese workers in Christian service, a fundamental change in mission policy and administration is necessary. The initiative to make this change lies very largely with those who are in control of Christian education in China.

3. Another suggestion I would like to make is that Christian schools have to give in the future more attention to the teaching of Chinese. St. John's University in the past few years has been making an effort to establish a really strong Chinese Department. Take a government college like Tsing Hua, they too are going to establish "Kuo Hsueh Yuan," or a college of National Learning. That simply indicates to you one strong tendency in that this tendency to emphasize the adequate teachings of Chinese is unmistakable and for Christian education this emphasis is doubly important.

4. I would like to make another suggestion bearing on the nature of Christian education. Christian education, in the past, has been an education intended to give a liberal education to students. Because we have developed along that line we are today reaping very rich fruits in the type of men we have produced. Many of our leaders today in our modern professions are Christian school graduates. We have secured these rich results largely because we pioneered in the realm of liberal education. But the development of our country for the next twenty-five years or so will undoubtedly call for men and women with more technical training, such as railroad and electrical engineers, architects, shipbuilders, industrial engineers, etc. This field is practically untouched as far as Christian education is concerned. The government schools are doing more along that line than we are, but the effort is still wholly inadequate. Why then not seize the opportunity of providing such training for those who come to our Christian schools? If this is done soon, in the next generation of technical men needed by China, our Christian educational institutions will supply a fair proportion of the technical men needed by our country in the near future. When I was working on the railroad a few years ago I became aware of the fact that very few of the technically trained men are products of Christian institutions. This is a significant fact and is one which should be remedied early by developing strong departments for technical training. This is essential not only for the general need in our country, but also for the building up of a strong Christian laity. The alumni of St. John's have been urging the establishment of schools of engineering, law, and business in the university. This is the thinking of a group of mature men, graduates from a Christian college, who want to see their university continue to give its contribution in creating the necessary leaders for New China. This thinking is but a reflection of the general opinion in our country on this subject and Christian educators will do well to give heed to it.

5. The last suggestion I would like to make is on the question of developing Chinese support for Christian educational institutions. These institutions depend chiefly for their support on two sources of income, namely, tuition fees and con-

tributions from abroad. No consistent effort has been made to develop Chinese support for these institutions. With a growing body of influential alumni attached to each institution, with careful cultivation and encouragement, it ought not to be difficult to make a beginning in the development of Chinese support. Until that is done Christian educational work will always be looked upon as foreign propaganda. We need to move quickly in this respect. As the anti-Christian movement grows stronger, many who are friends today of our work will be alienated from us.

Lastly, I want to say that I think we need to realize very much that the root of the whole problem, as one or two have mentioned this morning, is that we are not presenting to the Chinese people a Christianity which is the religion of Christ. A wide chasm exists today between precept and life among Christian believers. As long as that chasm exists we shall always be questioned in our motives.

Upon reassembling in the afternoon, after a period of united prayer, the Chairman announced that for a short time the discussion of the first two main sections of the syllabus would be continued and that then the other points of the syllabus would be taken up for the remainder of the afternoon and evening sessions.

14. *Rev. Jacob G. Rupp* stated his conviction that if the government of the United States and the government of England would apply Christian principles in their relations with other governments, many of these troubles would not arise. If those privileges that have been obtained by American and British citizens had not been obtained in the way that has been followed, these troubles would not be.

15. *Dr. Robert Fitch* answered some of the statements made in the forenoon session. It had been intimated that the standards in our Christian schools are rather low. He did not believe this and he did not think that relative to government institutions the standards of Christian institutions are low. There are certain things in which the government institutions surpass, as in Chinese literature, history and philosophy. But, on the

whole, there were some who considered two years in a Christian college equal to four in some government colleges. We must also realize that in spite of criticisms against the Christian institutions, there are a large number of scholars and a large number from the intelligent class who will play two to five times as much to send their children to Christian schools than to send them to government schools. They will pay that larger sum to send the children to Christian schools without government recognition and hence without government diplomas. These people are not spending this larger sum of money to send their boys to the Christian institutions where they cannot get government diplomas unless they believe that they not only get the moral training but also intellectual results equal to what is obtained in government colleges.

It had been mentioned that some of the men are not trained as they ought to be. The missionary body recognize this. In the last several years there is a very marked change in that situation in China. There is a very earnest attempt on the part of Christian institutions to secure specially trained men and women for the various departments in which they are to teach. This is true in most of the colleges in China, and it ought to be said when we speak about our Christian institutions. We cannot accept the unchallenged idea that Christian educators in China are not doing the best they can under a rather serious handicap. In the future, the difficulties of Christian education may become very much greater and if there is not a much more serious correlation and much greater advance in the development of Christian education in China, we may suffer rather seriously by virtue of our inadequacy. He also believed that we should have as rapidly as possible a recognition of Chinese leadership and of Chinese Christians as Deans and Presidents of our colleges. There are various institutions today who are looking for such qualified Chinese teachers. The Chinese on the faculty should receive equal recognition and equal remuneration as is given to our missionaries.

The question of salary is not a simple one. We come from an American background and our children must receive an American education and for our children's education we receive about one-third the actual cost of the education in America

and that means that for every child we must decrease our living expenses. The Chinese with their Chinese background, if they receive an American salary, are not compelled to educate their children abroad. The expense of educating their children is about a quarter or a fifth of what it will be for the missionary. I have a great deal of sympathy with the idea that the Chinese should receive as high a salary as the missionary without the special children's allowance for education abroad. We desire, a status of equality, when it comes to the treatment of our Chinese co-workers in our institutions. They are often better qualified to teach in China than we are. We have just put a Chinese at the head of the department of philosophy. Until we recognize that the latent capacity of the Chinese is equal to that of Americans and until we regard ourselves in no sense superior to the Chinese and recognize them as our coworkers in a great world-wide religious movement, we shall not succeed.

16. *Dr. F. D. Gamewell* spoke in support of what Dr. Fitch had said. He had been in China for nearly forty-four years and for the last twenty or thirty years he had realized that our business was to make ourselves dispensable as fast as possible. He spoke also of the work of the China educational commission, which he considered to be one of the most effective influences in the development of Christian education in China. He urged that we must be careful not to charge up everything that happens in China to the anti-Christian movement at the present time.

Some time ago the papers reported the dismissal of the President of the South Eastern University. A letter recently received by him explained that this action was not part of the anti-Christian Movement, but was due to the political situation.

Mr. Allchin (formerly of Japan) suggested that conformity with government requirements would not end all difficulties, for there will always be anti-Christian forces in opposition to Christian education.

Miss Wild spoke of her experience in teaching the Bible in Ginling College, and urged that the next step should be to make religious education come up to the same level as the rest of the education of the Christian schools. She thought it was the consensus of opinion that Bible teaching, the principal pur-

pose for which we are in China, is the poorest taught subject in our schools.

Dr. Franklin: Under Roman number II, question 2, "What is the purpose of Christian education in China?" Let us proceed by taking up this question.

Mr. Hawkins: What was behind the enumeration of these three topics? Do they include the training of children as Christians?

Dr. H. W. Luce: I was connected with a University that boasted that it never graduated a man who was not a Christian, and I always welcomed a non-Christian man coming into that institution. I was glad to find out that 60% or 65% of the Peking University men are Christians. I believe we ought to open up our universities and colleges to any who will come and observe its rules and use it as an evangelistic agency and then out of that number we can raise up leaders who are not hot-house leaders, but who are trained to live with and know those who are in a non-Christian community. We ought to open our doors widely, and at the same time maintain high Christian standards.

Dr. T. H. P. Sailer: It seems to me that the indispensable contribution of the missionary school is in helping to Christianize the social order. The church, if so minded, can supply inspiration for this, but good intentions are not enough today, when social institutions and their inter-relations have become so complex. We need insight into the social, economic and political organization of the modern world, which is provided by a thoroughly socialized curriculum. If we make the social studies the core of our work and prepare our students, not only to adjust themselves to their environment, but to shape it towards realization of the kingdom of God, we shall render a service which no other missionary agency is so well fitted to perform, and one, moreover, which will be welcomed by the government. This presupposes that our schools shall undertake more than academic instruction plus individual evangelism; that they shall supply both social motive and social insight. Progressive schools in this country are recognizing their responsibility for specific contributions to a better world, but they are handicapped by their inability to utilize the religious motive. Missionary

schools have the motive and need only to borrow the content of subject matter and the technique.

Dr. Weir: My society has been giving considerable thought to Christian education, and while its objective has been primarily India, I think their conclusions apply also to China. These conclusions, as I understand them, are that as a Missionary Society our educational work is intended for the propagation of the Gospel. We are not sure today what the government can do, or whether they can do that equally as well. It is essential that we should provide a Christian education, in the full sense of the word, for our own people and incidentally we shall raise up leaders by so doing. I think it is the teaching of the children that is our primary concern now, but we feel we must carry on their education as far as we can. We have thought that for primary education, a school in which the students are mainly Christians is probably more important, because the younger they are the more important their associates are in creating impressions. We may hope in college education to make a real contribution to the country in the raising up of possible leaders who shall have strong Christian characters.

Professor Ely: One of the purposes that we are out in China for is to build up an indigenous church. We look forward to the time when we can turn over not only our institutions but the church and all its work to the native people. One of the aims of our educational institutions is to train not only leaders but other workers in the whole economic field so that we may create a greater measure of self support on the field not only for the institution but for the Chinese Church. I should make that one of our aims, the building up of an indigenous church, working towards complete financial support eventually.

Prof. C. M. Lacey Sites: I think our faculty as a whole regard the Bible teaching department as justified if it succeeds in presenting its share of a liberal education. A liberal education including the Bible must be such an education as will stand scientifically on a reasonable basis and appeal to the students as both interesting and worth while. This is the basis on which we framed our curriculum. That I think is the distinctive feature of the Christian college in China.

Dr Russell said: If one gives a functional definition of Christian education in China it means a plan of education which has as its first aim the training of a few leaders, spending possibly two-thirds of its educational money on the education of a relatively small number of doctors, preachers, teachers, officials, and business men. Its second aim is to build the Christian community, since it spends only one-fifth as much on middle schools as it spends for higher education. Relatively a very small sum goes into primary schools.

Professor Beach: In reply to the question before us, allow me to make my answer—only one reply of many that might be given—and make it in the words of a former head of the Board of Education in Canton Province and later practical head of the Treasury Department at Peking in the closing period of the Monarchy. He was himself a Confucianist, but he had studied in America, having secured his Ph. D. at Yale. In substance this was his reply:

"China is a Confucian State. In our own educational work, we must teach Confucianism, in so far as we teach any religion. You as a foreign Christian institution are free to teach what you like. Replying to your question, I would say that I think you are not only justified in teaching the Bible and its outgrowth, Christianity, but that I would advise your doing so, partly because we ourselves in government education cannot do it. I advise it for these reasons. We new scholars, especially those of us who were educated in America and Europe, often talk among ourselves about what China can learn from the Occident. As we have studied its history and present condition, we note great differences between Occidental nations and still greater ones between the West and China. The advanced civilization of Occidental lands is due to many causes, in our opinion, and not nearly so exclusively to Christianity as missionaries claim. Yet we cannot but acknowledge that one extremely important point of difference between East and West is that the West has made fundamental one Book and one Man. That Book, of course, is your Bible; your Man is Jesus Christ, so clearly set forth in the New Testament. China is in search of power, of those principles which have made nations and peoples great and relatively good. If we are correct in esti-

mating the place of the Bible and of Jesus in Western civilization and advancement, then it is obviously to our advantage to have the same Book and Man made known to our students. The studies about which you ask me and the formal daily religious exercises which you are permitted to require as our colleges cannot, are agencies through which these elements of power and betterment are best imparted. While as a Confucianist I regard our great Sage as the greatest leader of our past, quite possibly the Sage of Galilee and His teachings are most important for our future. At any rate, you have the opportunity of imparting this knowledge and this new life, and I would advise you to make them part of your educational scheme, as I have already said."

This conversation took place some fifteen years ago, but it seems to me that it is an answer that is still in the thought of historically intelligent, thinking Chinese non-Christians today. What China's new education most fundamentally needs is what my Chinese friend so frankly told me more than a decade ago.

Dr. Franklin: Dr. Eric North has been requested by the committee to open the discussion on Section III of the syllabus.

Dr. Eric North: My responsibility is to bring to the conference the judgments expressed in such material as has been received from China as to the points in the Syllabus under the heading, "What ought to be done?" We need to enter into the atmosphere of the discussions in China itself.

First: "What ought to be done" in the matter of the attitude of the Christian agencies and mission boards towards the situation in China. The first requirement is clear understanding. Our committee felt that the points and ideas we wanted most were those of the Christian Chinese who were in sympathy with our fundamental interests in China, and at the same time had their national viewpoint. As we go forward through the months and years in the consideration of this whole question we shall need to keep very close to the thinking of our Christian Chinese brothers.

In the second place, the reports indicate that we must be careful "not to be stampeded by these attacks." There is no ground for hasty action at the present time. Yet the thing we have to fear is being timorous and failing to understand the

situation. We "need to exercise infinite sympathy and imagination" during the years that are to follow because difficulties will not be cleared up quickly. On the other hand, "a policy of drift or of waiting upon events would be most unfortunate." We must move with the situation and if possible in advance of it.

Second: Turning from the general attitude to general measures, the material from China gives the impression that there are many Chinese educators not Christians who do not know what we are about. One of the first things to do is to enlighten our opponents as to our real interests by disseminating carefully prepared statements. This is already under way in China in the form of several special bulletins by Sanford C. C. Chen and E. W. Wallace, of the China Christian Educational Association; Chinese Christian educators, not in the mission schools, are reported to be planning a journal to meet the anti-Christian attack; similar local action is being taken.

At this point we should remind ourselves of the distinction between elementary and secondary education on one hand and higher education on the other. Our reports indicate that primary and secondary education are being attacked more than higher education, though we are more likely ourselves to be thinking of the colleges. Dr. Tao emphasizes the difference between the attack on these two phases and himself believes that there is a more permanent place for higher education. You will recall Dr. T. T. Lew's dream of a national system of education, where religious instruction would be given outside of school time and that the teaching of the so-called secular subjects in all the elementary schools would be left to the government; the Christian colleges providing the teachers for the religious instruction.

Going now (Third) to the first detailed topic of the outline "making Christian education more Chinese," the first suggestion is a larger Chinese share in the control and administration of the Schools. On this Dr. Tao points out that the institutions which give larger opportunity to the Chinese staff are the ones that are gaining in favor. He raises the question whether taking tuition fees into consideration there is any ground on which even our financial basis of control will stand.

The following counsel of the Conference of Chinese Administrators of Christian colleges is shared by a number of mission educational leaders:

> Because Christian higher education exists for providing China with Christian leadership and because the responsibility for maintaining and promoting such education must ultimately rest with the Chinese, it would be wise to begin now to place more and more qualified Chinese in positions of administrative responsibility. Furthermore, we deem it advisable that an increasing number of well-qualified Chinese from the alumni and from among the friends of Christian education should be added to the boards of control in China which are responsible for the determination of the policies of these institutions. We deem it advisable that the Chinese membership of these boards should be large enough to guarantee that the best Chinese judgment is secured

A second point in the making of Christian education more Chinese is the fitting of curriculum and activities to Chinese life. There are several ways of making this adaptation. One is that of correlating Christian schools with the national education system both as to curriculum and as to standards; wherever this is discussed in the data in hand, this is urged. The question has been raised whether it may not be possible for a mission institution to become definitely affiliated with a Government school. A second approach is that of making more effective the Chinese instruction already given. The Conference of Chinese Administrators summarizes the opinion of many:

> We rejoice in the beginnings that are being made in making Christian higher educational institutions in China not only places of interpreting that which is best in the Western civilization but also centers of China's own culture. To further this purpose it is important that emphasis should be laid upon training men and women to be worthy citizens of the Republic of China, with accurate knowledge and true appreciation of China's culture and ability and skill to apply it to the needs of modern life.
>
> We feel that it is necessary to place even more emphasis upon the teaching of Chinese in Christian colleges and universities. As very few of the college students have been adequately prepared along the line of Chinese studies in the middle schools, it would be wise for the Christian college curriculum to insist on, at least, certain minimum requirements in Chinese studies in the colleges. Those should include: (1) ability to write Chinese correctly; (2) ability to express the content of a college education in Chinese; (3) genuine appreciation of China's culture and literary heritage. In order to meet these minimum requirements it is necessary to have adequate courses on the Chinese language, literature, history, and philosophy under competent Chinese instructors.

From another angle comes the criticism that our Christian education is not really at grips with Chinese social problems and that a more forward-looking social viewpoint is needed.

A third item relates to the use of the Chinese language. On this two quotations will suffice:

While our ultimate aim is to use Chinese as the medium of instruction, yet during this period of transition it is necessary for various reasons to give instruction in many subjects through the medium of English. We deem it advisable, save for exceptional cases, that: (1) The foreign instructors should use English as the medium of instruction; (2) that the Chinese instructors should use Chinese as the medium of instruction; (3) that in filling vacancies on the faculties, other things being equal, preference should be given to qualified Chinese who are skilled in using Chinese as the medium of instruction; (4) That in order to make possible the fullest cooperation between the Chinese and foreign members on the faculty, in the employment of teachers of the Department of Chinese, other things being equal, preference should be given to those who possess a working knowledge of English. (Conference of Chinese Administrators.)

"In this regard it is probable that there will be very soon a demand that the medium of instruction in middle schools and to a large extent in colleges shall not be English but Chinese. With that idea I am in the heartiest accord. We are engaged now in studying that question and endeavoring to secure text books in Chinese for middle schools, which will largely do away with the necessity for teaching middle school subjects in English. Of course the bearing of this upon college entrance requirements is very great and we are planning to tackle that aspect of the subject also." (Dr. E. W. Wallace.)

Another phase of this topic is the recommended increase not only in Chinese administration but also in Chinese staff. The Conference of Chinese Administrators adds an important suggestion:

In order that Christian institutions may maintain their proper position at this time when academic standards are steadily rising, it is necessary that facilities should be provided and conditions made possible for the development of the members of the teaching staff in these institutions, both foreign and Chinese, toward the attainment of intellectual leadership.

Upon the matter of relationship between the Chinese and foreign members of the staff there is little indication of anything except the most cordial relations; most of the difficulties arising probably being due, as Dr. Russell suggested this morning, to the differences of opinion inevitable between the administrators and the administered; indeed one administrator states that his problems do not arise between the two racial groups but within each one. On this the Chinese administrators state:

Since the Chinese and western members of the staff are dedicated to the same purpose and share the same responsibility we deem it

necessary that a sense of common proprietorship should be cultivated by the following means: (1) a natural open-minded and friendly attitude one to another; (2) facilities for closer social intercourse and spiritual fellowship; (3) provision without distinction of nationality for salary, residence, children's allowance, insurance, travelling expenses, and medical attendance, all of which are to be determined by a proper system of ranking based on qualifications and service.

The matter of the relationship of Christian education in China to the Christian Church is one of far-reaching importance for the future but few suggestions appear in the data at hand. The chief comment is that of Dr. C. Y. Cheng, who is reported as saying that

> The chief difficulty so far as the Chinese church is concerned is not that it has specific criticisms to offer, but that it seems to be totally indifferent. The Christian institutions of higher learning are not definitely related to the Chinese churches, which have no accurate knowledge regarding their problems and therefore have no interest in them. This is not to be wondered at inasmuch as Christians have not been able as yet to think on the scale on which those who are building up these higher institutions are thinking. He stated that the work of the medical institutions is more closely linked up with the churches. The churches are not even being trained to be interested in higher educational work. We should seek to bring about a closer contact between the institutions and the churches.

Dr. Hu Shih, the leader of the New Thought Movement, stated to the faculty of one of the Christian colleges that these colleges could have an assured future only on condition that they raised the standard in quality to the highest pitch. "Quality at all costs: limit the quantitative tests to elevate the qualitative tests. If you get a good equipment and good men, then your future is assured; no one can or will desire to destroy the position you have. It is a matter of the internal surviving qualities." Upon this matter of efficiency, Dr. Wallace writes: "There seems to be need for a man to give his major time to technical studies for primary and secondary schools. People are wholly converted to the need for making our Christian schools more efficient. They are clamoring for definite help which can only be given by having someone free to take up one problem after another and to put in printed form the results of study and experience."

The matter of increasing efficiency by the reduction in the numbers of schools of all grades and the resulting concentration of effort comes with emphasis in several statements including the points of view of a mission educator, of a Christian educator in Government service, and of non-Christian educational leaders.

It appears likely that the thought here at the home base is more prone to think of concentration only in relation to higher education and not also to primary and secondary education.

A final point as to larger Chinese share in Christian institutions relates to finances—the matter of increasing Chinese support. President Stuart suggests that this will follow when the institutions are more closely in line with national education, are registered, have a larger Chinese staff with more Chinese administration, and deal more adequately with the specifically Chinese subjects in the curriculum.

The second major topic in this part of the syllabus raises the question, "What ought to be done to make Christian education more efficient?" Several of the points already noted also fall under this head. Others are here noted. The first is the emphasis on the importance of effectiveness. "It is becoming increasingly evident," writes President Balme, "that if Christian schools and colleges are to find their permanent place in the educational system of China, it will only be because their educational contribution is so superlatively good that it cannot well be dispensed with, and because at the same time they are offering something which is unique in nature, namely, the building up of strong moral and religious character, and the development of public spirited citizenship."

The second sub-heading of the syllabus calls for a statement upon a home base item. In the spring of 1923 there grew out of a conference of presidents of Christian colleges in China a call upon the boards of trustees and committees to appoint a joint committee to consider the subject of the promoting, in America, of the interests of the Christian colleges in China and facing the matters involved in coordination. When the committee met there were representatives of a very large number of these colleges and universities. After careful consideration it was agreed that there ought to be formed in North America a permanent committee on the coordination and promotion of higher education in China. Provision was made that each one of the universities and colleges should be asked to approve this plan and to appoint a representative and that the permanent committee should begin its work when two-thirds of the institutions should approve and also when two-thirds of the

mission boards cooperating in these institutions should approve. At the present moment ten of the fifteen colleges on the list have taken the necessary action. Of the thirteen boards related to these colleges, we have word of the approval of seven and expect before long the approval from another.

(Since the Conference the number of necessary approvals has been completed. The representatives of these institutions will now be able to face together the problems of coordination in promotion and the implications of this in work in China and America.)

The third major division of the topic is "What ought to be done to make Christian education more religious?" Such material as has come upon this point deals in large part with the problem of compulsory religious instruction and the relation to it of registration of schools, which also appears as a part of the subject of making the schools more Chinese. It is evident that a number of Chinese Christian educators hold that religious instruction should not be compulsory. The full statement of the Conference of Chinese Administrators should be noted:

We wish to affirm our conviction of the supreme value of religion in developing character and our belief that here especially a Christian institution makes its distinctive contribution to China. Too much emphasis cannot be laid upon religious education, and it is essential that this should be given in such a way as to achieve its best results. To this end we suggest the need for: (1) adequate provision for such worship as will meet the needs of Chinese life; (2) carefully selected and well organized courses in religious studies that will give the students an adequate appreciation of our Christian heritage; (3) consecrated and scholarly instructors who will impart to the students the Christian spirit and association with whom will help form in them true Christian character.

While we desire to see each of our students brought under direct Christian influence through worship, religious instruction, and association with Christian teachers, it is our conviction that this end can best be achieved not by depending upon compulsion in attendance at the religious services and the religious instruction, but by making the services and instruction so vital that the same end will be achieved through voluntary attendance.

Furthermore, we deem it necessary that each institution should in addition have a well-qualified person whose primary responsibility is to the religious life of the students.

Dr. Wallace clearly states the issue in the matter of registration and estimates the trend:

"One group of our opponents, the Young China Society, desire that Christian schools should be brought under government direction in some form or other. If this takes the form of registration with the government of Christian schools and

colleges we are in hearty agreement, provided that this does not prevent us from making our distinctive contribution to education in China. The crucial question here is religious teaching in Christian schools. Our opponents, as a rule, insist that religious teaching should either be done away with, or at least made optional. We on the other hand take our stand upon what we believe is the sound educational principle, that private schools exist in order to enable groups within the larger society to give their children a type of education which is a variant from the general public type; that Christian schools in China exist fundamentally for the sake of the Christian community, to give its children education under religious (Christian) influence and to train its leaders, and that it is therefore in accordance with the principle of freedom in education that the Christian schools emphasize religious teaching. No parent is under compulsion to send his children to Christian schools, therefore it cannot be said that students are compelled to study religion. So much for the principle. When it comes to a matter of expediency, whether the purpose of the Christian private schools can best be achieved by requiring religious instruction of all students or making it optional, that is open to debate on its own merits. It is now one of the most earnestly debated questions. The probability is that we shall decide that it should be required in primary schools, optional in colleges, and left largely to local conditions in middle schools. Our annual meeting will consider the matter."

On registration the Conference of Administrators expresses itself:

> Since Christian higher educational institutions were established and maintained for the service of the Chinese nation, they should have their recognized place in the Chinese educational system. We believe that the time has come that steps should be taken to secure recognition through the registration of the institutions with the Chinese Government authorities, provided that the terms of registration do not prejudice our Christian purpose.

From the material and the discussions, and some history in other lands that have been in our minds in this conference, it is clear that issues of much seriousness can arise upon this subject at two points: first, an issue within our own Christian forces between those, on the one hand, who hold to the necessity of required religious instruction and who therefore would probably

feel it necessary to resist any Government regulation that limits their freedom to make this requirement and those, on the other, who feel that more is gained than lost by putting such instruction upon a voluntary basis. Again, if the Christian schools hold to a religious requirement and the Government prohibit it, with or without registration, or if the Government should reach the extreme of forbidding all religious teaching, another major issue would confront Christian education.

As we think of these issues we ought again to read the statement in one of the documents, that "solely in the realm of religion" will that uniqueness of the contribution of Christian education to China appear which can justify its position in China. "And this must be infinitely more than the mere offering of certain additional religious courses to a government curriculum or of religious services, whether compulsory or voluntary. The whole content of the university course of instruction must be permeated with a vital, throbbing message of Christianity." With this thought as applying to all Christian educational effort in China and remembering that while many attacks are being made against Christianity, little if any criticism is offered of Christianity's Lord, we have to stand steadfast with our Chinese fellow-Christians to maintain and to strengthen this very influence. Educational history and educational authority have been increasingly demonstrating in many lands the value of the private school to national life and to national educational systems. Experience has also been demonstrating—to us in the United States quite pointedly—that the elimination of religion from broad sections of a nation's education may easily result in conditions far more serious than those which the rigid separation of public education from the religious life of children and youth was designed to prevent and that the trend—taking it the world around—is in the direction of recognizing the wholeness of the educational life of the pupil as rightly including religious experience. We must help our fellow-workers in China in the witness to the validity and power of a Christian education.

In thinking as we have been of Christian education in Christian schools, let us not forget also the potentiality of Christian influence among the thousands of students in Government schools, whose religious needs—even in State colleges in America—we have been all too slow to realize.

Dr. Chester: What would you think of me if I were to raise the question as to whether there is any anti-Christian movement in China? I believe a great many of those who are leading anti-Christian movements, so call it because they do not know what it implies. There are anti-religious movements in China and in Russia and in the United States and everywhere else, and in dealing with them it seems to me that the word "concession" ought not to come into our consideration at all. They are something that we must fight from a Christian standpoint. There is an anti-foreign feeling among a great many Christian Chinese, as well as other Chinese associations, against mission bodies as against diplomatic, commercial and other foreign elements. We might see whether this opposition to missions is not because of their association with political interests. I would like to ask a question of Mr. Koo, How are we to disassociate our missionary work and missionary workers from relationships with other foreigners in China so as to relieve them from the odium that other foreigners have caused? A question of treaty rights is a very serious matter for us to consider. Just how far ought we to insist on treaty rights between foreigners and China? Should we go the full length or make no demands? We shall not expect the aid of our home governments for the protection of lives, but I believe we should be careful to conform to treaty rights under the treaties.

Dr. Frank Rawlinson: I should like to continue the discussion along the line of the political status and significance of the Christian Movement in China. But first I wish to say that I cannot quite agree with Dr. Chester that the present movement is not really anti-Christian. The movement is really anti-Christian to a considerable extent though it is also and probably mainly anti-religious as well. But the point on which I wish to add a few remarks is the relation of the Christian Movement to existing treaties. Mr. Wu Lai Chang is a prominent Anglican in Peking and also chief secretary of the Government Ministry of Education. He wrote a report of the actions taken by the Federation of Educational Societies of all the Provinces in their meeting in Kaifeng, Honan, in October, 1924. This report was printed in "Truth," a small Christian periodical published in Peking. At the close of his article he

made a point which raises the whole question of the relation of Christian schools in particular and the Christian Movement in general to treaties. He pointed out that the recommendations of these Chinese educators in so far as they affected the status of Christian schools could not be acted on by the Ministry of Education. Such actions would have to go to the Bureau of Foreign Affairs. That means, of course, that this problem of Christian schools is in the last analysis a matter of international diplomacy. This fact forces upon us the question of the nature of these treaties which thus determine the status of Christian schools in China. Now these treaties are under criticism. It may, of course, be said in rebuttal, that they bear the marks of our civilization and that we do not stand for this civilization in its entirety. Many feel that this position relieves Christians from discussing their relation to these treaties. But does it? A factor or two must be kept in mind. The treaties which give the "right" to conduct Christian schools in China are exactly the same treaties on which the merchant and the diplomat depend for their "right." And in the making of these treaties the missionaries of the past have taken no inconsiderable part. A large part of the first treaty made with China followed verbally what had previously been written and published by missionaries. Indeed up until 1900 diplomatic intercourse with the Chinese Government fell in no small measure upon the missionaries. The charge that Christianity is "capitalistic, imperialistic and militaristic" is due in no small measure to the fact that Christianity in China is linked up with treaties which to a large extent illustrate these principles. It does not help us to try and disclaim responsibility for the civilization that is characterized by these undesirable principles. We really are a part of our civilization. We cannot dodge this fact. And in so far as the civilization of which we are a part can be charged with being, for instance, capitalistic, then Christian work in China is supported by funds raised in a capitalistic society. To that extent the same remark might be made about the imperialistic and militaristic aspects of our civilization which are under attack. I repeat, we are part of the civilization which is being criticized in China and which some of us try to disown. But what should we do about it? There is a

quite practical application of all this. I happen to be one of a group of missionaries who some time since were banqueted by the American Chamber of Commerce in Shanghai. The banquet was a delightful affair. Later the missionaries returned the compliment. In the speech made at the first banquet reference was made to the use of guns on the Yangtze for the purpose of protecting trade "rights." I should not feel free to make reference to this speech as it was not intended to be made public, had it not as a matter of fact been already published in the United States. Its publication created in some circles a certain amount of stir. Now whether we like it or not, many Chinese have the missionary movement mixed up with this "gun" policy on the Yangtze. And as a missionary I want to point out the seriousness of this situation. On the one hand some American merchants have been pressing for more military pressure in connection with commercial interests and at the same time endeavoring to bring about a rapprochement between the merchant and the missionary for the mutual protection of "rights." Now what shall your missionaries do under these circumstances? Shall they fall in with this lead of the merchants and work with them for the enforcement of treaty "rights"? That way means further criticism, and estrangement from those we are trying to help. Indeed Mr. C. T. Wang, already referred to in a previous speech, said in the same public utterance that the best thing for the missionaries to do is to keep clear of these moves on the part of the merchants. Shall or must your missionaries therefore come out and openly oppose the merchants who have come from their own country? Neither of these extreme courses is necessary or advisable. Yet the missionaries should recognize their responsibility for the treaties that are under criticism. Efforts should be made to find international arrangements more just and satisfactory to the Chinese. And inasmuch as the missionaries helped to build up the present treaties why should they not also help to search for arrangements to displace them that are more Christian? We must not drift. Why should we wait until we are forced to act? What then can be done? My answer to this question can best be put in the form of another question. Has not the time come for the diplomats, the merchants and the missionaries, together

with representatives of China, Christian and non-Christian, to reconsider carefully present international arrangements with a view to finding others fairer and more acceptable to China? Such a movement would not, of course, be aimed at either clarifying or maintaining the *statu quo* but would seek for something new and better. It would take time of course. But the very announcement of such a plan would tend to relieve the present strain.

Dr. H. W. Luce spoke of the racial aspect of these questions and referred to Mr. Oldham's book, "Christianity and the Race Problem." Recently Dr. Hu Shih was invited to address the Peking University Faculty on the subject of higher education in China. He is well known as a foremost leader in modern China. From what he said it is clear that he thinks there is no place for religion in education. He said he thought the Chinese were the greatest rationalists of the world. There are some leaders in China today who seem hardly to know what Christianity is. A friend of mine spent last year at our University where he had a class of about a hundred considering the whole question of religion. He asked why a good many of the intelligent leaders did not believe in Christianity. He had various replies and the vast majority did not know what Christianity was. They think that we are bringing just added superstition to China and they say they have enough of their own already. In regard to religious instruction, there is something about the men that leads them to protest against compulsion. We have compulsory athletics and students must go to the classes, but when it comes to the teaching of religion and religious classes, they hesitate. The most difficult thing is to get the students to take the religious studies.

There is another point that I think we must consider. It is a practical point in that it relates to the whole question of registration. I have been told that certain schools and colleges in Japan, some twenty-five or thirty years ago, did not yield to the demands of the government for registration. It is said that the schools that did not yield received lower grade students; the better students would not come to them, and the students who came were only those who could not enter the government schools. The schools that did yield kept their students, and now

when restrictions are less severe they are in a strong position to go ahead. I think I would favor placing our religious instruction on an elective basis. There is a letter from Dr. Speer in which he seems to take the opposite view. What happened in Japan could be applied to China. There are two things we need to have in mind regarding the racial question, we need to have humility and regarding the educational question we need to have extreme patience.

Dr. Franklin: We should like to hear a few words from Dr. Reischauer as to what is occurring in the schools of Japan.

Dr. Reischauer: In 1898 the Japanese Government took a very much more decided attitude than the Chinese want to take now. Most of the schools stood firm and in a few years most of the major things were given back to us. Today the schools that did not yield have all the privileges that the government schools have and our mission schools have turned away two-thirds of the students who apply. Today we have just as many students as any one. The schools that did not yield were given back their privileges to teach the Bible, to have chapel service and all the freedom on that line with full permission. Our graduates can pass into the higher schools the same as others. There is close connection it seems to me in this problem between giving more authority to the Chinese in the administration of the school and getting on the right plane with the government. If the Chinese are at the head of the school they can ask as citizens of China for privileges which we as foreigners cannot ask.

Dr. Drach. Many of the problems of China, with reference to religion and education in China, are due to our foolish mistakes in America in the separation of religion and education in our own public school system. It seems to me that if we will set our faces to show China and the Chinese that religion is a fundamental element in our modern education, beginning with the primary and middle grades and going up to the very highest form of education, by revising here in America our own educational platform in the interest of our Christian religion, then it may be that all of our missionary educational problems will be solved and it will remain true that if we Christianize America, America may be able to Christianize the world.

Dr. Avison: Korea has just gone through this difficulty. It began in 1915. It was not until ten years ago but within ten years that question was solved. At that time the Japanese government decided to compel a separation between religion and education, and declared that after ten years, in 1925, private schools should be compelled to follow the example of the government schools in separating religion from its educational processes. Upon inquiring as to what they meant exactly, we were told it meant that religion could not be taught and that religious exercises could not be held within the school buildings or on the grounds at any time during the twenty-four hours of any day. That raised a very difficult question. We did not want to close our schools, but we could not carry on the schools if we had no religious teaching. They then said we could have religious teaching on the next site to the school, so we had our religious teaching there. Our missionaries divided into two camps. On one side are those who say we have a right to teach what we want in our private schools and we have our treaty rights and will demand them at the hands of the government. Another party says let us see what we can do without making these demands. We were just about to organize a new college and being a new institution we did not have ten years in which to bring ourselves into conformity for we had to get our new charter, and it had to be on the basis of the government regulations. It took two years to negotiate the charter. I wrote out everything we wanted in the first sketch and sent it in. It was returned with the request that we eliminate everything relating to religion. We waited a couple of months and then we sent it in again asking the same things in a different language. We received a reply stating that some of the formula was not as good as it should be and asked us to modify it. We waited another couple of months and sent it in again and received a reply asking if we didn't want to put it this way. As it answered our need, we said, "Yes, we will take it that way." We got a charter that enables us to carry on education in Korea and teach the young men in accordance with Christian principles. Then we got another statement requiring that every member of the board and every member of the faculty must be a Christian, and further that all the articles that refer to

religion cannot be amended. Now all our colleges are on that basis with absolute freedom of religion and are registered with the government. All our middle schools come up to the standards of the government curriculum, and have all the privileges of the government schools.

Mr. T. Z. Koo: I think I would like to help you to understand the psychology that is involved in this whole question so that you may know what we think about the matter. The experience of missions in Japan has been used for illustration quite a few times. There is, however, one very important point of difference we need to bear in mind. In Japan, the Japanese are dictating and the missionaries are accepting. In China, it is the other way 'round and therefore we are much more difficult to satisfy on that account.

The second point of psychology is that no matter what we do to make education more Chinese or more Christian, one important point is how to give the Chinese workers in Christian education a sense of proprietorship in the work. I especially mention this point because several speakers raised the point that by paying larger salaries to Chinese workers, we would better keep them in the service. This is true to a certain extent. But the real point is that many Chinese workers in Christian institutions today in China do not feel the work is theirs but that they are paid employees of a foreign agency. Create a sense of proprietorship in these workers and you will find this problem on the way to solution.

Other things I want to say are these. First, I think at present the opportunity to make these changes in our educational work is still in our hands. We, therefore, would be very wise indeed to take the initiative and not wait until we are forced to make the changes.

The other thing I want to say, and I hope you will pardon me for saying it, is that we have done so much talking about this whole matter that you will be surprised to find how many Chinese today take the attitude that we are not sincere in our desire to make this branch of our work more Chinese. I, therefore, urge strongly that you take into consideration this point of psychology. Do something, however little it may be.

On the question of religious work in our educational insti-

tutions, I have sensed on the part of many people the feeling that if we abolish required religious work and teaching in our schools and put in practice a voluntary system, it means the loss of the Christian purpose of our institutions. Let us first remember that in Christian schools the question of religious work is part of the larger question, religious work among all students. To one student in Christian schools we have ten in government schools. No religious work is possible in these government schools except the voluntary work carried on by the student groups. As far as Christian schools are concerned, let us remember we will not lose very much in the religious value of our schools even if our work is put on a voluntary basis. The only difference I can see is that when we are on that basis we have to work much harder. As far as our own experience goes, the one essential element in religious work, whether voluntary or compulsory, is personality. Without a vital Christian personality behind our religious program, it will always be barren.

Dr. Ernest D. Burton: I feel some hesitation in speaking to you today, for although the subject under discussion is one in which I share your profound interest and to which I have in the past given considerable study, I have not, for many months, been able to give to it the attention which many of you have given it. Since returning from China I have undertaken another task which consumes twenty-four hours of the day, seven days in the week—and the fragments of time which are left do not give me much opportunity to study the situation in China. Yet so deep and continuous is my interest in it that I have felt unable to refuse the request that I say a few words at least in regard to this situation in which I am so greatly interested, and the issues of which are of such great importance,—even though almost all the things which I have in mind to say have just been said by Mr. Koo.

The first thing I want to emphasize is that we must face the present situation wholly without prejudice. We who are engaged in this great missionary enterprise must be ready to learn from our past experiences, from our mistakes as well as from our achievements. We must believe that the Lord leads us on. · We have a present situation to face, and that situation

calls for a careful consideration of the facts, unprejudiced by the practices of the past, or by the findings or recommendations of any reports which have been made in the past. Practices and findings may have been right three years ago and wrong today. We must face the situation anew without prejudice.

In particular I hope that all of us have foresworn, or are now ready to foreswear, whatever prejudices we may ever have had against Oriental races, or in favor of Western civilization. None of us who have really known China and the Chinese can have retained such prejudices, if we ever had them.

My next suggestion is that we ought to try once more to define the purpose of Christian education in China; to say clearly why we are undertaking to develop educational work in China. I hope that I may not seem harsh, if I confess that I have never heard the purpose of Christian education in mission countries discussed without disappointment. I have been disappointed because so little attention has been paid to finding the answer to this question, and disappointed because there has seemed to be so little clear thinking in regard to it. Is this because there is disagreement in our thinking on this question, which we do not want to bring to the light? Surely it is not because we have not given thought to it. And surely it is not because we do not have convictions in regard to it. Ought we not to share our thinking and voice our convictions and come to some common agreement? I do not mean that we shall try to compromise, or give up our convictions, but that we shall together find out what our present difficulties are, try to solve some of them, and find a platform of purpose on which we can stand together.

That which seems to me absolutely fundamental in reference to this matter, and essential to recognize, is that Christian education, like any other Christian activity, is primarily the expression of the Christian spirit. The most effective way of carrying the Christian message to any people is to take to them the spirit of Jesus Christ. I believe that it would be possible to Christianize a people by living the Christian life in their midst, even if no other means of bringing Christianity to them were available, and that no other means can be effective without such living. That which is fundamental in Christian missionary edu-

cation is, therefore, that it should be an expression of the spirit of Jesus Christ.

Applied to China and to Christian education there, this means that the fundamental purpose of Christian education in China is to make the largest possible contribution to the welfare of China. That of course demands that we understand China, that we consider what is involved in her welfare, and define it broadly and inclusively. It is not a true expression of the Christian spirit to see one's brother go hungry, or naked, and do nothing about it. For the religion of Christ does not consist solely in the acceptance of any religious belief, or the adoption of any religious principle, but in the application of the Christian spirit to the whole of life.

My next suggestion is that the *specific* purpose of Christian education in any land depends upon the conditions in that land. I have seen Christian schools in another country fulfilling a specific purpose which seemed to me to be an entirely right one for them, but which would not seem to me to be at all the right purpose for a Christian school in China. The conditions in the two countries are so different that the specific task must of necessity be a different one. In view of conditions as they are in China, I am convinced that the specific purpose of Christian education there today ought to be the development of a strong Christian community. I believe that we have reached the stage in our education in China, where this should be the primary purpose. But this purpose includes a number of things. It includes the winning of non-Christians to the acceptance of Jesus Christ as their Lord and Master. It includes the building up of an intelligent Christian laity, of men and women able to follow the leadership of strong Christian leaders, and it includes the development and training of such leaders. It involves the creation in all Christians of the spirit of social service which shall express itself in the community, and shall permeate the community. I am convinced that if we put our emphasis upon the development in the midst of China of such a Christian community, animated by the Christian spirit, organized into or around a Christian church, we shall be more able to see the goal of all our efforts clearly, and to coordinate them all wisely,

than if our emphasis is placed upon any of the more incidental aims included in this larger purpose.

But we must not forget that this purpose is itself a means to an end. We must not lose sight of the fact that our fundamental purpose is to make the largest possible contribution to China's welfare; and we must be ready to make any adjustments of policy or practice which may at any time be necessary in order to enable us to achieve this end.

One more thing I wish were possible, namely, that clearly defining the purpose of Christian education, we should also make it clear to the Chinese what we mean by Christianity itself. Many of them do not now understand. Many of them have gained from us a misconception of what it is. I wish that we might all have such a clear conception of what is really vital to Christianity that all our differences and difficulties might sink into the insignificance that really belongs to them; that the Spirit of God might so take possession of our hearts that we might, in all we do and say, make clear to our Chinese friends what the spirit and gospel of Jesus Christ really are. Is this too much to hope for? Can we ever do our real work in China until it is attained?

So much then for the things which seem to me to be fundamental to our consideration of this situation. May I make a few practical suggestions?

In the first place let us act without unnecessary delay. Perhaps we have talked long enough. Perhaps we had now better come to a decision. Would it not be better to reach a decision that is only ninety percent right, and act on it, and think about the other ten percent later, than to delay action longer? I suspect that we have already delayed too long, and have allowed obstacles to stand in the way of decision. Has not the time come for some rapid thinking that shall bring us to decisions and forward steps? Let us be willing to take some risk, since any risk that we may take is better than drifting and delay. Let us dare to put the leadership of our educational task into the hands of the Chinese. They may bungle it for a while. Very well. Better let them bungle it than keep it in our own hands, for it will *always* be bungled as long as we keep control of it.

Let us remember, as has been said so often today, that control

by the Chinese, complete control, is the goal of our efforts—that we are not in China to maintain a Christian movement which is essentially foreign. We are there, as was said this morning, to make ourselves dispensable as soon as possible. The characteristic of the foreign missionary movement is that it becomes successful by putting itself out of business. The Christian movement in mission fields must of course begin with the foreigner. He is at first all there is; then becomes fellow worker with his converts, then helper and adviser, and finally makes himself unnecessary. I suspect that if we could make our Chinese friends see that we recognize this, a good deal of their suspicion of us might be removed.

After all China belongs to the Chinese. Somewhere in the dim dark ages I seem to remember to have heard people speak of the "rights" of the Christian religion; as if we had a right to trample upon the national rights of other nations. This is much as if, in some American community, we were to claim that a Christian Church, needing a place to preach, therefore had the right to lay hands upon a piece of ground on which to erect a building for the carrying out of its work, regardless of the rights of those to whom the land belonged. We of the Christian Church in America have no right to violate the civil rights of our fellow citizens; nor have we the right to violate the rights of the Chinese in China. After all China belongs to the Chinese. It is no part of our mission, as Christians, to violate the very spirit of Christianity by disregarding the rights of other nations.

Shall Christian schools make attendance at Bible classes and religious services compulsory? This does not seem to me an essential part of our Christian education in China. The *quality* of our education in Christianity is far more important than that it be compulsory. If it is not compulsory, it must compete, on the same level, with other subjects. If its quality is high we should not fear such competition. I hesitate to say it—yet if I am to believe the testimony of those who have been in immediate contact with the situation, it has sometimes been true in our mission schools that Christianity has been less effectively taught than any other subject in the curriculum. Is that a tolerable situation? Suppose we reverse the situation?

Cease to make attendance at classes in Christianity compulsory, but make those classes second to none in the quality of the work offered and the ability of the teaching given, and what will be the result? Will students be more likely to be won to Christianity by being required to attend instruction of poor quality, or by being given the privilege of attending classes which are of the highest caliber of any work offered in the school? Do away with compulsion and substitute high quality, and I do not fear the results.

Finally, I believe that we ought to be ready to make any adjustment whatever in order to achieve the fundamental purpose for which we are maintaining Christian education in China. I should like to go just a little farther than some who have spoken today. I hope the time will never come when we shall have to face the question of conducting schools in which no religion can be taught. But if we should have to face that question what would be our answer? My answer would be that I would *stay in China;* that I would stay and seek to express the Christian spirit by giving the most helpful service I could render to the Chinese, even if they refused to let me give them in words what they cannot and will not refuse me the opportunity of expressing in life. I would seek to bear testimony through a Christian life even though I were bound not to bear testimony through the Christian word. We must indeed not offer education that is not Christian. But we can make our education Christian by the spirit in which we conduct it, even if we are forbidden to give any direct Christian teaching. I, therefore, plead that we be ready to make any adjustments which may seem necessary, in order that we may continue to be able to make our contribution—as large a contribution as possible—to the welfare of China.

Dr. Brownell. We must raise the quality of teaching religion. We must reach the men who are going to be the leaders. Instead of requiring the teaching of religion in all branches of our college in Canton, we should make it entirely optional. We should aim to reach those who are taking the liberal arts course and we should endeavor to attract the strongest men in the college to take the religious courses.

The afternoon session was closed with prayer.

The *evening session* was held in the New England Room in the Prince George Hotel.

Dr. Franklin: We do not wish to cut off the discussions as yet, but we wish to bring up one or two important questions before we begin to scatter. We are holding to the idea that this body cannot commit the boards to any action and have refrained from having formal findings. The Committee is of the opinion that it should assume responsibility for the editing of this day's discussions and should also make a topical summary of the discussions, including the documents that were circulated in advance of the conference, as far as it can represent the attitude of the Conference where agreement has been apparent on the more important questions. The Committee desires to know if you want it to edit and prepare a topical summary along the lines as outlined. Is that your pleasure? Dr. Pinson moved that the Committee proceed as has been suggested. The motion was seconded and carried.

We will now continue with the discussion as set forth in the syllabus. Please express yourselves on the questions under discussion when we adjourned under heading of Roman numeral III of the Syllabus: "What ought to be done?" We might profitably devote a little time on further concentration of our educational work and also on the question of conformity to the Chinese law in education and on other matters. Have you some other aspect of the questions you want to discuss first?

Dr. Armstrong of Canada: In one of the papers sent out there was a section referring to the Boxer Indemnity Fund. This is very pertinent to the question before us. I should like to have a statement in regard to the American attitude and the British attitude toward the return of the balance of these funds. The papers say the Chinese are very suspicious as to what may happen.

Mr. Hawkins: I believe I can interpret the British attitude so far as the Missionary Societies are concerned. The English societies and some Scottish societies have decided that they will not make application for any money of the indemnity fund for the support of missionary education. This action has been passed by the societies and has been reported to the Conference

of missionary societies. We have had a further discussion in Edinburgh House about it, and some societies have gone somewhat further and have said that even if the grants were offered to them they would not accept them except with the full approval of their Chinese friends, and this they have made quite clear to the British Government. We are urging upon our government the desirability of appointing a Chinese representative on the commission which is to decide how the funds are to be used. Some one asked if this was known in China. Mr. Hawkins replied: I do not know just how far this is known in China. Information regarding these resolutions of the missionary societies has been sent out to China with instructions that it be made known widely.

Dr. Franklin: How about the attitude of the United States?

Dr. Warnshuis: The attitude of the missionary societies in the United States with reference to the American share of the Boxer Indemnity Funds is easily explained. At the time of the remission of part of these funds in 1908, the Committee of Reference and Counsel deemed it inexpedient to take any steps to obtain any part of the funds for missionary work, or even to communicate to the government any expression of opinion concerning the use that might be made of these funds. It will be remembered, however, that the original suggestion that these Indemnity Funds should be remitted was made by Dr. A. H. Smith. But it was also emphasized that there should be no conditions attached to the return of the funds, the Chinese Government being left free to determine that question.

During the discussions in recent years, regarding the return of the balance of the American share of the Indemnity, no further action has been taken by the Committee of Reference and Counsel. It was generally understood by the members of that Committee, and I think by all the American Missionary Boards working in China, that this was a question with which they as missionary organizations had no direct relation. During the public hearings on this subject before the Committee on Foreign Affairs of the House of Representatives, several missionaries were invited to testify. In doing so, they acted as private individuals, representing no organization, and their

unanimous opinion was in favor of the unconditional return of the funds to China. It was not suggested by any of them at that time, or, so far as I know, by anybody at any time, that any of these funds should be given in support of missionary institutions. The opposite opinion, that missionary institutions ought not to receive any aid from these funds, has often been expressed by many persons.

The bill remitting the balance of the American share was finally passed in June, 1924, and became a law shortly after that. The preamble of this bill refers to the purpose of this remission as being "in order further to develop the educational and other cultural activities in China," but otherwise the return of the money is unconditional, and the House rejected an amendment which would have made the phrase quoted above a provision attached to the substantive resolution.

In response to this action of the United States Government, the Chinese Government has proposed the appointment of a Joint Commission, on which there will be five Americans and ten Chinese, who will be responsible for the administration of these funds, and will determine what use is to be made of them. This Commission will hold its first meeting in Peking next June.

Dr. Franklin: Mr. Koo, will you please speak on this point from the standpoint of the Chinese on this question?

Mr. T. Z. Koo: I think a great deal of misunderstanding, especially on the British portion of the Indemnity Fund was due largely to newspaper reports which went out putting the thing in such a way that the money would be devoted to supporting Anglo-Chinese institutions. As far as the Chinese national sentiment is concerned the fact that the money is returned as a gift to China would involve that that money ought to be used primarily as the Chinese want to use it. As far as Chinese Christian sentiment is concerned, we would undoubtedly be in great favor of the action of the Societies as reported by Mr. Hawkins. I am very glad to learn that the British boards have taken that action.

Dr. Franklin: We may now resume the discussion of the questions in our syllabus. Have you reached any definite con-

clusions in your own minds as to what we ought to do under certain conditions?

Mr. Hawkins: I would like to read two or three notes I have made while on the Atlantic coming to America:

1. That we should warmly endorse the proposal of Dr. E. W. Wallace of the China Christian Educational Association set out on Page 7 of the January number of the Educational Review that careful statements should be prepared and widely circulated in China as to the aims, methods and achievements of Christian schools and colleges.

2. That we should seek to conform as closely as possible to Chinese Government requirements as to the curricula of our schools and colleges as far as they do not directly conflict with the essential aim and purpose of our work and that we should willingly throw open our institutions to government inspection.

3. That we should strain every effort to make our educational work more efficient and to make it superlatively good so that even non-Christian Chinese educators will realize that it cannot be dispensed with and that we should rigidly abstain from any appearance of rivalry with Government schools and colleges except in the direction of a noble emulation to make our schools and colleges highly efficient as educational institutions.

4. That we should make every effort towards the progressive elimination of the foreign element in the administrative and educational staff of our schools and colleges and transfer them more and more to Chinese control and that we should steadfastly pursue the policy of associating them with the Chinese Christian Church rather than with a foreign missionary organization.

5. That we should take into earnest consideration the question of not making attendance at Christian worship compulsory, but voluntary. The voluntary principle has already been adopted in many schools and colleges such as Tientsin Anglo-Chinese College, and the Shantung Christian University, with the result that the great majority of students, Christian and non-Christian, voluntarily attend religious worship. My fear is that compulsory attendance at Christian worship may be made the occasion

for students' strikes, in which event it may be extremely difficult to yield to a demand enforced by a strike. It would in my judgment be infinitely wiser to make such a concession voluntarily rather than be forced to make it by a strike of the students and I feel that our position would be infinitely stronger if we anticipated any such demand by voluntarily conceding it before hand.

6. That we should make the present position widely and intelligently known to the members of our boards and seek their prayers and the prayers of the Christian Church for wise guidance in the crisis which faces us and the Christian Church in China.

Dr. T. B. Ray: There are some things we ought to make quite clear to the Chinese. One is in connection with primary education. We ought to make the Chinese realize that the Mission Boards do not think it is their business or responsibility to do the work that is ordinarily done by the common school. That is a Chinese responsibility and not ours. Some have thought we were eager to keep these primary schools and therefore got the impression that we wanted to substitute for the common school work in China. We ought to make it perfectly clear that the work we are doing in the lower educational realm is a passing phase and as soon as schools on the basis of our common school work can be turned over to the Chinese government let us be done with them. I know in some quarters there is quite a good deal of confusion on this. Let us take the stand for Christian education with all the generosity and patience we can. If the mission boards are going to run schools in China, they have got to be given the privilege of running them as Christian institutions. There can be no hesitation about that. There ought to be some firmness about our position on that question. A mission board cannot justify itself in running a school unless it is run as a Christian school and connected with missionary propaganda. If not, then it is not the mission board's place to run it, and it may be given to educators to take care of it. If as mission boards we are going to conduct schools, we shall have to have the privilege of conducting them as religious institutions. There should not be any apology for that. I do not believe we are in China to apologize for being

Christian workers. If we cannot do this in a friendly, brotherly way as Christians and stand for the thing we believe in, then China cannot respect us any more than we are going to respect ourselves. These Christian scholars should be expected to be true and loyal. By the same token we cannot be expected to give them a scrambled religion. We are not going to patch up religion. We cannot be expected to give a little smear of religion. Some independent institutions, some union institutions, want to give them a scrambled religion. Let them do it, but when supported by Christian people in this country and people who believe in Christian schools, we ought to have a clear cut, brotherly, faithful religion. It should be pure Christianity. While we may be conducting schools with a message to the Chinese people, it is a spiritual message, not primarily an educational message. As boards supported by Christian people, it is up to us to make every effort we can to deliver a spiritual message. If not clear cut on that there is no use of our being there. I believe that many of the problems that face us today would never have arisen if we had given the spiritual message as we should to the Chinese people. Let us think of how we are going to solve all these questions. Let us pray for guidance. I wonder if what we should not pray for is spirituality. I do not believe there is any danger whatever of our Christian propaganda being swept away. Questions like these arise in every country where we have been trying to preach Christianity.

I know too many Chinese men and women who know our motives and understand us too well. Our results have been altogether too great to be trampled upon. We are going to preach the spiritual message and we are going to preach it in China.

Rev. Geo. T. Scott, Presbyterian Board: I agree largely with everything we have been discussing today, but there are two things on which we might differ and probably do differ. They are two big questions, the racial and religious questions.

Regarding the racial or national questions, everyone wants to do everything they can to make Christian schools thoroughly Chinese. Regarding the support of these institutions we want to pass them over to the Chinese as soon as possible. We want to divide our responsibiltiies and to make authority commen-

surate with ability. The how and the when are the questions really at issue.

Another issue in the religious sphere is a little more difficult. Something on which I hope we could all see more clearly is whether Christianity is more quickly and thoroughly promoted by voluntary worship than by required worship in an institution. I should be happy to follow whichever way the Great Commission, in which we are enlisted, would be fulfilled most quickly. Required religion in the curriculum may be quite as important as required mathematics, physics, pure science, or philosophy, and yet others would believe that the voluntary method is the method to be pursued. Might we have some testimony from the institutions which have tested these two methods? I should like to hear the evidence as to the spiritual tone in the institutions and the results in propagating the Christian religion.

Under this attack we ought to limit our front to our own Protestant educational system. Let us not defend now what does not belong to us. Charges about "denationalizing influence" are not true about British-American schools. There are quite as many children in the schools in China supported by other foreigners than British and American. Let us consider and act upon those criticisms that apply to our schools only. Let us make our institutions as fine and as efficient as possible, —that is, truly Christian in motive and method.

Dr. Armstrong: I believe that the summary given by Dr. North largely covers this matter and I want to add Prof. Lew's opinion as to what we ought to do and what Christian education ought to do about the present opposition. He had a vision which might startle his hearers. He saw none of the lower schools in the hands of the Church twenty years from now. Does this mean that we are going to lose our opportunity? It is his vision to have a school of religion planted in every center and frankly teach religion and nothing else. There would be no pretense about it. There could be no possibility of making the charge that we were teaching religion by means of general education, but we would be frankly and effectively teaching the Christian religion itself.

T. T. Ko, Canton Christian College: I think this conference

should centralize in a few points. I think the gentleman from across the Atlantic presented a very good summary. In addition, I would like to add my thought and put you in our situation. What do you fear? Suppose you are a student and you want to come to China, where our authority requires you to give your credentials. Then before the University has admitted you, you must have a passport, and before you can get a passport you have to wait for several months, then you appreciate what kind of feeling you would have if you are a Chinese student. This is part of the anti-Christian movement. If you are a merchant and want to export goods from China, you must pay customs duties up to 75%, but if we want to import goods from you, then we have a treaty and we cannot raise our tax more than 5%. Then you understand how the merchants in China feel about it. If you are a government official and there is something wrong in the government, the very minute we make some mistake foreign gunboats will be in our harbor; then you will appreciate the Chinese situation. If you are just a plain individual and something happens to be wrong, somebody killed or something like that, fi you are killed in China nothing is done, but if a Chinese is killed in this country, we demand thousands and thousands of dollars for redemption, then you realize how the Chinese public feels. I do not mind the wrong that has been done to China which is due largely to politicians. Let the past bury its past, but what we care for is to do what we can now, even a little in this conference. I would like to suggest to some of the members of the conference that you should pass a resolution that in the event of another conference in Washington, you will signify your intention that you should have a revision of the treaty. A treaty or treaties that have done wrong to China should be changed. China is full of bandits. China needs education and China needs missionaries, but you do not know that China needs the mighty dollar. Not from the hand of foreigners, but from her own right to fix her own taxes. We have unemployment, we have our labor problems, we have to work, but we have no jobs. Our industry is not developed, not because we are unwilling, but our industry is not developed because we are not able. China is a dumping ground. But I think this is the essential thing, to

educate our missionaries that they should face this problem and face it squarely and not be afraid to ask whether we are right or wrong, but what are we going to do about it? Shall we make some move and suggest a resolution? The time has arrived when we shall face the difficulty, not because we are afraid of it, but we should understand and appreciate it if we face the difficulty we may solve something. I appreciate very much your intentions and good will to have this conference. By all means I hope this leads to a solution and that you gentlemen will bear this in mind.

Miss Walton of Shansi suggested the hypothetical case of some one going from the West to China to study. We are sent out there to teach and not to learn. It was suggested to me before I went home on furlough that it might be a good thing if we sent students to the Orient. Ten thousand Oriental students come here to study and they come over to learn from us. The address by Dr. Burton suggested to me what our missionary attitude was. There has been too much of the give and take attitude, giving on the part of the teacher and taking on the part of the students. We have a give and take attitude. We were doing the giving by teaching and the Chinese were doing all the taking. It may be that some of us who are younger do not know very much about this problem and are unable to define our Christian problem. In defining our educational problem would it not be good if we were sent over to study and not to teach?

Dr. Eric North: With reference to the matter of the attitude of the Christian constituency on extra-territorial rights and imperialism, would it not be possible for the Committee of Reference and Counsel in cooperation with the Federal Council of the Churches of Christ in America and the National Christian Council in China to prepare a pamphlet of expressions of judgment, made either by the religious bodies or leaders in our Christian life, as to the attitude of the Christian Church in regard to international relations and expressed in terms of the relations between China and the United States. The objects of such a statement would be, first, to help to educate our own Christian constituency in this country, and second, to thwart inattention of intelligent leaders of America who really believe in gun boats.

How are we going to get something done in regard to many of these technical educational items? *Certainly in most instances the first steps must be taken by the staff in China.*

Take the matter of concentration of the primary and secondary schools, this primarily is a mission problem. If it be that the missions think the Boards are judging them by the number of pupils in the schools and by the number of schools, the Boards ought to disillusion them. That is unless it still be true that we are asking for statistics instead of quality. If so our measuring rods are faulty indeed.

Again the matter of adherence to the government curriculum is entirely a field proposition. If it is not dealt with by the missions on the field the Boards cannot deal with it.

Again in the case of our union colleges, so far as I know, it is entirely possible for the mission to elect Chinese to be on the local board of control. The Boards of Trustees often have the authority to withhold confirmation of some one named on the field, but as far as I know this has never been exercised in the case of any Chinese. Some Boards require a minimum number of Chinese, but so far as I know, it is still a minority.

Again, as to the control of primary and secondary education appropriations, I do not know how it stands in other churches, but in my own church in the majority of instances there are more Chinese on the financial committees than there are missionaries. On other committees a 50-50 relationship exists.

Again the Boards might be able to stimulate a better Department of Chinese, but I wonder whether the field would not raise the question as to whether we were within our province.

Again regarding the lifting of the requirements for compulsory attendance at chapel or religious services, in at least one university where these requirements have been removed, the question was never raised at this end of the line and probably never will be. Indeed, to a close student of the situation it becomes apparent that the reason why some institutions become Chinese more rapidly and others more slowly is less a matter of technical restrictions or defined policy and more a matter of the personal judgment and leaderships of those who direct the institutions.

What are the things we can do at home? Our first and major

responsibility is in the selection of people to go out to China. How far do the candidate committees of mission boards ask whether a person going out is able to play second fiddle or able to take a position of secondary prominence in the work to which they are committed and test out their ability to be saints and servants? Are we doing all we can to apply in this connection, not intelligence tests but spiritual tests, of the staff we are selecting for our school work in China?

Our second opportunity lies in our ability to increase the Chinese staff. Mission Boards are said to want to appoint Americans or British because they can raise their salaries so much more easily. Yet, so far as I know, in this country there has never been an instance wherein a Chinese member of the faculty was asked for and a missionary member supplied. I do not think that this phase of it is a very practical issue. The problem is rather whether we can, in connection with Boards of Trustees or Mission Boards, ask American or British constituencies to furnish funds for a Chinese staff. From such observation as I have been able to make I believe there is no real hindrance to this.

Finally, *we must be ready to act promptly* on recommendations which come from the field, looking toward the larger participation and cooperation on the part of the Chinese and toward greater effectiveness in spiritual and religious education in our institutions. Promptness of action is of considerable moment.

Dr. Luce: I think we should think about the gradual developing of strong boards of managers for the universities on the field and let them study the problems that are before us today and take the necessary action. The main thing I got up to say and I think a large number of the topics of our syllabus would come back to this—two suggestions—. One has been mentioned by Chinese friends, and I think you will all agree with them, that in meeting these problems we have got to strengthen our faculties. We have got to train the Chinese members of the faculty, as we do the western men. I believe they are right who tell us frankly that the condition of our staying there is having our work of a very high grade. The other idea leads us back to the United States. It is the financial prob-

lem. Ninety per cent. of the difficulty is here in America and is financial. At the present time men and women from China are trying to solve this financial problem. Out of twenty-seven years of my life I have had to devote nine years in this country on this financial problem. I think we would not have to face all these grave problems in China if the men and women of the Church at home would stand by us financially. We could face the difficulty with a smile if we were assured that from month to month and from year to year you would stand back of us in the task out there.

Dr. Boville: Anyone who goes into and comes out of Shanghai feels the burden we have imposed upon the Chinese people regarding the tariff. I am not concerned with the history of it or that they have lost their right, but I am simply impressed with the fact that it would be galling to a nation of American citizens to have customs tariffs of the country dictated from Peking. I have never felt badly in need of the gunboats myself. I rise to suggest first that statements made by the educational societies in China ought to be met with a counter statement from the Boards in America who characterize the Christian movement.

I would just like to add one or two suggestions about the reply to these critics. You might call their attention to the fact that your mission schools in China sent out 7500 young men and young women who offered free service to help solve the illiteracy problem of China. They say we are denationalizing China. They forget that we are teaching the children to recognize the Chinese flag for the first time. One hundred thousand children did not know the Chinese flag. Now they are taught to salute it every morning and they have been taught how to make it in these mission schools. Here in New York we have boxes of little flags made by the Chinese boys and girls. The children are taught the significance of the Chinese flag.

Dr. Warnshuis: A statement on behalf of the Christian forces is being prepared, not in America, but in China, by the Christian Educational Association and the National Christian Council.

Mr. T. Z. Koo: Being somewhat of a practical nature, I would like to say something on that line. The topics taken up today fall naturally into two groups.

(1) Such topics as are ready for early action and—(2) Such topics as ought to be brought up for very early consideration. Of the points that are ready for early action I think I would like to group them as follows: 1. On the matter of policy let us say we are ready, I think, to go forward on the suggestion of concentration. 2. In the sphere of administration such matters as local boards of control, more Chinese participation in the administrative and teaching staffs of colleges and universities. 3. Vocational emphasis in the curriculum. 4. The question of emphasis on the teaching of Chinese and conformity to Government educational standards and regulations. Lastly, the question of Chinese support.

The following topics seem to me to be worthy of very early consideration. 1. The whole group of topics coming under the heading of racial and political questions, such as treaty protection, extra-territorial rights, etc. 2. The status of religious work to be done in our Christian schools.

I feel if we group the topics in this manner perhaps we can help to make the issues a little clearer especially from the point of view of what we are ready to do at the present time.

Several people have made the statement that we ought to draw up some kind of a reply to the anti-Christian propaganda that has arisen in various quarters in China. After hearing what Dr. Boville said in that connection, I would suggest that if you decide to issue such a statement it should be drawn up in China and by Chinese.

Dr. Russell said: I do not believe that the statement of Dr. Timothy Lew is justified. It will be an unfortunate thing for China if, within a ten year period, private education will to exist. While France is still holding strongly to the nationalistic concept, it is not the tendency found today in most other countries. The value of the private school as a variant, as a gateway for new ideas, as a form of experimentation, is gaining increasing recognition even in Japan. I do not expect less private education in China. I expect more. It will be better for the government schools. It will stimulate them. It will prevent deadly and dull uniformity. I take exception to the point made by Dr. Ray. I appreciate the spiritual and its need. We should pray for that. But I also value knowledge

and pray for that. A physician may have the finest spirit but I nevertheless wish him to know the difference between Paris Green and paregoric. So it is with the teacher. The fault has not been teacher training. Rather it has been no training at all. I further wish to comment on the fear of American and British educators indoctrinating their pupils. This neither nation has ever been able to do. The most signal illustration of this is the American failure to change the Philippine people into patriotic Americans. We taught them, but did not indoctrinate them.

Miss Jean Dickinson suggested and urged the strengthening of religious education in Christian schools. We believe that even a high school or college graduate cannot be a good teacher of mathematics without being specially trained, but we seem to think any Christian is good enough to teach religion. We must have teachers who have had special technical training in this line for our religious teachers in China. At the present time there is but a handful of teachers of religious education and we should urge that that department should be one of the most constructive and strongest. What we have to do is not to force religion down their throats but to show them that the religion we teach is that which they want.

Dr. Watson suggested that it would be very much to the point if the missions doing work in China knew what proportion of money is going into the work of the Chinese staff and what is going into the foreign staff.

Mrs. Thurston suggested the elimination of the word "compulsion" with reference to religious instruction. The situation in the women's colleges is different than in the men's because of the larger proportion of Christian students. Institutions depending upon compulsory methods and making such compulsion very prominent do not make for a religious atmosphere. It seems to me that there are acceptable methods by which an institution can require of its students certain duties. It would be a mistake to entirely abandon the daily worship or to omit that measure of religious instruction in the curriculum that from the cultural standpoint will give a basis of understanding of the Christianity which the Chinese so often want to understand. Another urgent necessity in connection with our reli-

gious work is the provision of an adequate staff. The waste of personality in our Christian education in China is very serious. We are challenged to do something more through the quality of our personal work than would be done in the chapel; in other words, to influence students by what we are. Most of us are loaded down so far that we have not the spiritual energy to do that spiritual work and except as God may help us to be patient, under the strain of two or three times the normal work we are doing, we just have not the spiritual energy to do it.

Still another thing, one of the chief causes for the feeling against us is due in a large measure to the appeal for missionary work in China that is based on what I call the lower motive, which is not fair to China and which misrepresents China. It seems we ought to have a stronger appeal for our work if our purpose could definitely be to work with our Chinese brothers and sisters. If we can prove to China that with sympathy and appreciation, we will work with them in efforts to establish the Kingdom of Christ, we will remove one of the chief causes of the anti-Christian spirit in China.

Dr. Weir asked for a definition of religious education. He suggested that religious education is a great deal more than the teaching of the Scriptures and doctrinal teaching of the Christian Church. Such teaching is one element, but is by no means the whole of it, nor the most important part of it. Many references had been made to the influence of lives and influence of atmosphere, but he thought it is more even than that. Whatever subject is taught, whether it is the so-called secular subject or not, the difference is whether the teacher is Christian or not. He believed Christian education involves the teaching of all subjects from a Christian angle. That is the essential and important point to consider when dealing with these questions of compulsory education. We are only considering compulsion on the more ecclesiastical side of religion and essential as such teaching is, we can in our Christian schools give a Christian education with a very small amount of opposition if we do not include the ecclesiastical element when we speak of compulsory Christian education. Compulsory religious education is quite unnecessary and is often extremely undesirable and may defeat itself. We shall be acting much more

wisely if we should consider how we are to proceed in order to permeate the whole of our education with the spirit of Christ.

Mr. Fahs: Two rather important aspects of the whole problem have not been touched upon. First is the financial problem. It is a fact, I believe, that no available sources give us an intimation of what investments of missionary money are being made in China by the rest of the world. We do not know what money is going into India or into other mission lands. No beginning has been made on the part of the mission forces to keep a ledger account by countries which will show the total amount being disbursed on behalf of each. Secondly, our supporting constituencies in the United States, by and large, are unaware of the complexity, the size and the outreach of the problems we are dealing with in China and these other countries. We must raise money at home for foreign mission work and we have essentially uninformed constituencies, so in order to create interest we are turned back on motives and methods of presentation which all too often lack reality because our people cannot easily sense the problems we are dealing with.

Miss Wild: There is certainly something the matter with our teaching of religion and the Bible when we hear the testimony which comes from those who know the situation in China. The boys and girls hardly know the Bible because they are taught so poorly by the people who are in the middle schools. One of my students told me that in the course of her studies in the primary, middle and college courses, she had had the Book of Acts three times and that she hated it worse each time. There is something the matter with our teaching of religion. We need maps and such things in teaching the Bible and for a Biblical background. There surely is something the matter if we are sending over teachers of the Bible who do not match up with teachers of agriculture, etc.

Dr. Gowdy: I have been asking myself this evening what impression I would have of this Conference if I had never been in China. I should probably think that every missionary school was the poorest possible type and that no missionary school taught religion in a satisfactory way. I was in charge of a middle school for twenty-one years in China and had a large

staff. About two thirds were Chinese and one-third Americans. Every American teacher before returning home on furlough always consulted with his colleagues regarding the lines of study that he might take up while at home. We had a faculty such as very few schools have in religion or any other subject. I have just come to the place where I am in one of the Union Universities and I find all the men on our staff as capable as men on the staffs here and they also all follow the same policy regarding study at home during their furlough in order to maintain the highest educational standards. I recently found another man to go out to be in charge of the department of religious education. He has studied in Edinburgh as well as in American universities, and is highly qualified for the work he will undertake. I agree with Mrs. Thurston and believe we should find some way about financing these institutions without our having to leave them to come to raise funds. Moreover, it should certainly be our aim to make ourselves dispensable as soon as possible to the Chinese.

Dr. Fitch: Many of the suggestions made today have been adopted in China. We try to bring our curriculum into conformity with the Chinese government and to increase the Chinese membership in administration. I have had this experience in the teaching of English as contrasted with the teaching of Chinese. The boys take our work heavily in English but after they have graduated, they blame our college for not having given them more Chinese. If we had not had compulsory courses in Chinese language and literature at the time, very few of the Chinese boys would have taken Chinese because we had able and interesting instructors of English, and the students prefer the economic and social advantages obtained by a knowledge of English rather than study their own language. That was the way the boys of China were inclined in general. Regarding chapel service, two experiences are in my mind. In Ningpo I had a non-compulsory exercise where all the boys attended without exception; in Hangchow we require attendance at chapel exercises. In our Christian schools we should have a certain amount of required religious instruction and chapel exercise, but if we ever find there is an attitude of hostility toward religious or chapel exercise we

should find out what is the trouble and the cause of it and by tact and sympathy bring about an understanding and revise or alter our work so students may wish to come without being forced. In our college during the last twenty-five years half our boys have come from non-Christian homes and we have hardly graduated a boy who was not a Christian.

Mr. Koo: May I add to what Dr. Fitch has said with regard to the attitude of parents and others to Christian schools in China, that we should be slow to generalize on this question from our experiences of ten or even five years ago. The pronounced objection to Christian education has only come comparatively recently and I think it would be more correct to face this situation as a new situation and with an open mind.

Dr. Warnshuis: There are two simple but practical things that I think we must not forget as we close this discussion. The first is that the more adequate financing of our Christian colleges and universities depends very much upon the better coordination of them, and the greatest possible concentration of our educational work, including elementary and middle schools. The available financial resources and the number of qualified Chinese and missionary educationists are not unlimited, and it will not be possible to maintain the higher standards and the better quality of our educational work that is necessary unless we recognize these facts as an inescapable limitation upon the quantity of work undertaken. Moreover, by combining our appeals to the Christian Churches of the West and by showing that they are correlated parts of a unified program of Christian education for the whole of China from which all rivalries and duplication of work has been eliminated, we shall greatly strengthen these appeals and secure the largest possible support.

Secondly, we ought to make sure that there is no evasion of responsibility either on the part of the missions in China or of the Boards in the West. We have agreed upon a number of advance steps that ought to be taken without delay. It will be very unfortunate if the initiative in taking these steps is referred by everybody to some other person or organization than themselves. Would it not be well if the Boards would at once consider what are the measures which they can adopt,

and then without delay act as they think is best, at the time indicating those other measures which they believe should depend upon the initiative of the missions? Similarly the missions should accept the responsibilities that are clearly theirs, and at the same time call upon the Boards for any action that must necessarily be taken by them. This Conference should not end in simply talking about the things that ought to be done, but it should result in definite action both here and in China.

The Chairman, in a few closing words, expressing his appreciation of the discussions of the day as being both illuminating and dynamic, declared that the time of adjournment had come, and the Conference was closed with prayer led by Dr. Pinson.

COMMITTEE'S SUMMARY OF CONFERENCE OPINION

The undersigned Committee was asked by the Conference to prepare a topical summary of the discussions which took place, thus suggesting the lines of action which the Conference was apparently agreed upon. No findings were adopted by the Conference.

The points mentioned are simply those that the Committee feel represent the consensus of the expressed opinion of the Conference, as indicated in the foregoing report of the discussions. Effectiveness can be given to them only as they are put into operation by those who are responsible.

The importance of early, but not hasty, action was urged repeatedly. This requires alertness in understanding the situation and sympathetic endeavors to meet it. It becomes apparent that the time has come for the Christian forces to give clear evidence of the sincerity of their expressions of purpose to make Christianity and Christian institutions indigenous in China.

I. *Responsibilities of Missionaries in China*

a. To increase continually the amount of responsibility placed in Chinese hands, both in teaching and in administration.

b. To link the Christian schools more closely with the Christian churches.

c. To cultivate persistently Chinese sources for the support of Christian education.

d. To make schools and courses more vocational in character, and adapted more fully to the needs of Chinese life.

e. To strengthen the courses of study in the Chinese language and literature with a genuine appreciation of Chinese history and culture.

f. To seek Government registration or recognition of Christian schools if this can be done without imperilling the Christian character of their work.

g. To bring about a very decided increase in the quality of religious instruction with a clear facing of the wisdom of making it compulsory.

h. To circulate clear statements interpreting the purpose and work of Christian educational institutions.

II. *Responsibilities of Mission Boards*

a. To make their position and attitude on the problems mentioned above entirely clear to their missionaries, indicating where responsibility for their accomplishment rests.

b. To show a greater readiness to transfer the control of Christian work to the Chinese church, recognizing that this involves the giving of responsibility to the Chinese in the formulation of policies and the administration of funds both from foreign and Chinese sources.

c. To send out missionaries whose spirit and attitude will enable them to cooperate with the Chinese in carrying out such a program.

d. To emphasize the desirability of quality in educational work of all grades even though this may involve reduction in the number of schools.

III. *Coordination and Concentration of Educational Work*

a. Early organization in North America of the permanent committee for the coordination and promotion of Chinese higher education.

b. Careful study in China of the most effective use of all available resources in educational work looking toward concentration and better quality in both lower and higher grades.

IV. *Treaty Rights*

As to whether missionaries should invoke special treaty protection and extra-territorial privileges not reciprocated to Chinese in the homelands of the missionaries is a question about which there is some difference of opinion, but it would seem to be a matter that should have the early consideration of the Mission Boards whether any procedure is possible or advisable by which the missionary enterprise will be freed of some of the political implications of present treaties.

Conclusion.

The mission institutions and the missionaries' lives are free gifts of Christian love to the Chinese people and represent a concrete and living expression of the Christian message. Our concern is not to transplant Western ideas or institutions into China, but to plant Christ's Gospel in the hearts of the Chinese people and give them every help in bringing it to a natural fruitage in their own lives.

To attain this end, we must be prepared to adventure greatly in placing responsibility on Chinese workers, confident in the power of the Holy Spirit to find full expression in the lives and genius of the Chinese people, although this may seem to involve temporary loss of efficiency and even of character, as viewed through our Western eyes and as compared with Western organization.

It is part of our obligation to place the burden for this development squarely on Chinese shoulders.

J. H. Franklin,
James Endicott,
Margaret E. Hodge,
Leslie B. Moss,
Eric M. North,
George T. Scott,
A. L. Warnshuis.

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